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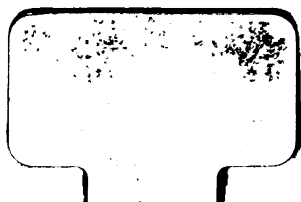
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5



A late Printed

R.D

SERMON

AGAINST

False Prophets,

Vindicated by

LETTER.

From the causeless Aspersions of

Mr. FRANCIS CHEYNELL.

By *Jasper Mayne, D.D.* the mis-under-
stood Author of it.

LUKE 21. 19.

Εν τῇ ἀποκρίσει ὑμῶν κήσονται τὰς ψυχὰς ὑμῶν.

Printed in the Year,
cło łoc XLVII.

130. f. 32.



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A late printed S E R M O N against F A L S E P R O P H E T S,

Vindicated by Letter, from the causelesse Aspersions
of M^r. FRANCIS CHREYNELL.



S often as I have, for some yeares, considered the *sad Distractions* of this *Kingdome*, methinks, thus *divided* against it *selfe*, it hath verified upon it *selfe* the *Fable* of the *People* *sowne* of *Serpents Teeth*; where, without any knowne *Cause* of a *Quarrell*, *Brother* started up suddenly armed against *Brother*, and making the place of their *Nativity* the *Field*, and *Scene* of their *Conflicts*, every one fell by the *Speare* of the next, upon the *turf*, and *furrow* which hatcht and brought him forth. 'Tis true, indeed, some have *preacht*, and others have *printed*, that the *Superstitions* of our *Church* were growne so high, that they could not possibly be purged but by a *Civill Warre*. But finding, upon my most sober and impartiall *Inquiries*, that these *Superstitions* were onely the *misconceits* of some mens *sicke Fancies*, who called certaine *sleight harmlesse peeces* of *Church Ceremony* *Superstition*, I thought it a peece of *Charity* to them and the *deluded people*, to let them no longer remaine in the *Cafe* of the *distracted Midianites* in the Booke of * *Judges*; where, upon a *Dreame* told by a *man* to his *Neighbour*, and upon the sight of such inconsiderable things as *lamps*, and *broken*

pitchers, every mans sword was against his fellow; and a well-order'd Host of freinds, struck with an imaginary feare, became a confused and disorder'd heape, and rout of enemies. This desire to rectifie mistakes, and withall to shew upon what slender threds of vanity their Sermons hang, whose *accidentall, misguided Arguments*, under certaine false colours, have strived to prove things indifferent to be unlawfull; and then, that thus by them pronounced unlawfull, they are to be extirpated by the Sword, caused me at first to preach a Sermon against False Prophets, which hath since past the Travell of a more publique Birth: wherein, what a fold Advocate, I am, in my pleadings for Superstition, will appeare to any, who with an unclouded understanding shall read it: yet *M. Cheynell*, (One of the Preachers sent downe by the Parliament to Oxford) in a morning Sermon of his preacht at *S. Maries Jan. 7.* upon *Esay. 40. 27.* Having directed the Doctrinall part of it against one *M. Terbury*, an Independent, (who publickly in a Dispute with him held, that the Fullness of the Godhead dwells in the Saints bodily, in the same measure that it did in Christ) not without much violence offer'd to his Text, He directed the use and Application of it to me; whom (after some characteristicall reproaches of my person, and defamations of my Sermon) He challenged to a publike Disputation with him. This (after two dayes) coming to my knowledge, I disputed with my selfe what I was to doe in such a case: To returne reproaches for reproaches, or to vindicate my selfe in the place where I was thus publickly reviled, had bin to make my selfe Second in a fault, which the whole Congregation condemned in him as the First. Besides if I could have dispens'd with my selfe for being so unchristianly revengefull, as to remove part of the *Civill Wars*, which hath too long imbrued our Fields, into the Temple, and there to answer Challenges, and fight Duells from the pulpit, this licence was denyed me; who have for divers monthes beene compelled to be a speechless member of this silenced University. Againe, To sleepe over my infamy, and to dissemble my disgrace, had beene to beget an opinion in the mindes of those that heard him, that either I wanted a good cause, or else my good cause wants a Defender. At length (something contrary I confesse, to the peaceableness of my studies, which never delighted much in those

those quarrelsome parts of Learning, which raise tempests between men) following the *Scripture* counsell, which is, to take my offending Brother aside in private, and to tell him of his faults; I resolv'd by the *secrecie* of writing to wipe off those *Calumnies* for the future, and to answer the bold *Challenge* for the present, which hee hurl'd at me in the *Pulpit*; and having first banish'd all gall, and *Bitternesse* from my pen, sent him this following *Letter*.

SIR,

THAT a *Text* of *Scripture* in your handling should weare two faces, and the *Doctrine* of it should bee made to looke one way, and the *use* of it another, is at all no wonder to me. But that pretending so much to *Holiness*, and *Christianity* as you doe, you should thinke the *Pulpit* a fit place to revile me in, would hardly enter into my beleaf, were not the *Congregation* that heard you on *Sunday morning* last at *S. Maryes*, my cloud of *Witnesses*. From some of which I am informed, that you solemnly charged me with *imprudence* and *impudence*, for publishing a late *Sermon* against false *Prophets*. SIR, Though report, and my name perfixt in the *Title-Page* might probably perswade you, that I am the *Author* of it; yet to assure you, that I caus'd it to be publish'd, or consented to the *printing* of it, will certainly require a more infallible illumination, then, I presume, you have. Besides, if I should grant you that 'twas printed with my consent, (which yet I shall not) yet certainly the *seasonableness* of it in a time where *godliness* is made the engine to arrive to so much *unlawfull gaine*, will excuse me from *imprudence*, though perhaps not from an *unthriving*, in your sense, want of *policy*. And as for the *impudence* you charged me withall, I am confident that all they who heard you with impartiall *Eares*, and have read that *Sermon* with impartiall *Eyes*, have, by this time, assign'd that want of *modesty* a place in a more capable forehead. I heare farther that having in a kinde of pleasant disdain shuffled *pipes*, *Surplices*, *pictures* in *Church-windows*, *Liturgie*, and *Prelacy* together in one period, and stiled them the *musty Relicks* of an at-length-banish'd *Superstition*, you were pleas'd out of that heape to select *Images*, and to call them *Idolls*, and then to charge me as a *defender* of them.

SIR, Had you done me but the ordinary Justice to pluck my
Sermon

Sermon out of your pocket, as you did the *Practical Catechisme*, and had faithfully read to your *Auditory* what I have there said of *Images*, I make no question, but they would all have presently discerned that I defend not *Pictures* in *Church windows* as they are *Idolls*, or have at any time beene made so, but that 'tis unreasonable to banish them out of the *Church* as long as they stand there meerly as *Ornaments* of the place. From which innocent use having not hitherto digrest, for you to call them *Idols*, and then to charge me as if I had made them *equall with God*, by my defence of them so *formallized*, will I feare, endanger you in the *mindes* of your *Hearers*, and beget an *Opinion* in them, that you are one of the *Prophets* who use to *see Vanity*. I heare farther, that when you had traduced me as a *Defender* of the fore-mentioned *musty Relicks* of *Superstition*, you said, that *this was the Religion to which I profess my selfe ready to fall a sacrifice*. Certainly, *Sir*, This is not faire dealing. For if, once more, you had pluckt my *Sermon* out of your pocket, and had read to the *Congregation* that passage of it which endeavours to prove that 'tis not lawfull to *propagate Religion*, (how pure soever it be) by the *sword*, they would have heard from *your mouth*, as they once did from *mine*, that the *Religion* to which I there professe my self ready to fall a *Sacrifice*, is that *desamed, true, Protestant Religion*, for which the *holy Fathers* of our *Reformation* died before me. In saying, therefore, that I professe my selfe ready to fall a *sacrifice* in the defence of *Surplices*, the *Common Prayer Booke*, or *Church Ornaments*, (things which I have alwayes held not *necessary*, unlessse made so, by *right Authority*) you have incurred one danger more, which is, not only to be thought to *see Vanity*, but to be guilty of the next part of the *Text*. I am farther told, that to deliver your selfe from the number of the *false Prophets* there preacht against, you *prophecyed* in the *Pulpit*; and chose for the *subject* of your *prediction*, a thing which is possible enough for you to bring to passe; which was, that you *will have my Sermon burnt*.

Sir I have, for your sake, once more severely consider'd it. And can neither finde *Socinianisme*, or any other *Poland Doctrine* there which should deserve that *doome*. But if it must die like *Bishop Ridley* or *Hooper*, for its *adhesion* to the *best Religion* that this Kingdome ever enjoyed, I must repeat the words of my *Sermon*,

Sermon, and tell you, that (without the fear of being thought by you a *Pseudo-Martyr*) I shall account it one of the *happiest passages to Heaven*, to be dissolved to *ashes* with it in the same *funerall pile*.

Lastly, *Sir*, having, with all the *sober detraction*, which might probably beget a dislike in the *minde*s of your *Heavens*, of me and my *Sermon*, sufficiently *defamed both*, I heare you did beat up a *Drumme* against me in the *Pulpit*, and ehalleged me to a *publike dispute* with you. If by a *dispute* you meant a *pen-combate*, I shall be as ready to enter the lists with you, as you have beene to summon me to it, if you will grant me two things. The one is, that, if we engage our selves in a *Conference* of that nature, you will confine your selfe to the *particulars* in my *Sermon* which you *quarrell'd at*; and not use your *strange, wilde Art* of multiplying *Questions upon Questions*; or like another *Hydra*, what ever the *Hercules* be, make *three heads* spring up in the place where you finde one *convincingly* lopt of. The other is, that, when you have made your *Charge*, and I my *Resistance*, you will consent that the *debate* of every *question*, thus *disputed*, may bee made *publike and printed*. But if by a *Dispute*, you meant that I should fight a *Duell* with you upon the same *stage*, and in the same *Theater* of *men and women*, before whom you, and *Mr. Terbury* played your *prize*, I doubt very much, if I should accept of your *Challenge* in that *sense*; whether all discreet men would not count this a *spice* of the *phrenzy* in me, which you complained of in the *Pulpit*, for being imputed to you by *Him* that wrote the *Conference* at your late *Scruple-House*; and say I deserved to be cured by the *Discipline*, and *Physicke* of a *darke room*. To deale freely with you, *Sir*, I by no meanes can approve of an *English Disputation* in a *University*. But because you shall not loose your *challenge*, nor I be thought to desert the *cause*, which I professe to defend, so you will choose the *Divinity Schoole*; and *Latine weapons*, I shall not refuse (as well as God shall enable me) to give you a meeting there, and to sustaine the *Answerers* part in the *defence* of the *lawfulnessse* of *white Surplices*, *Church Ornaments*; the *Common Prayer Booke*, and *Prelacy*; which are the *particulars* in my *Sermon*, which you called *Relicks of Superstition*. To one of these two offers I shall patiently expect your *answer*; unless without troubling

troubling me any further, you will let me quietly retire backe againe into the *shade*, from whence you have too importunately called me: Who, neuer the lesse, have learnt so much *Charity*, as to pray *God* to forgive you the *wrong* which you intended towards

From my chamber this
evening. Jan, 19. 1646.

The Author of the Sermon against
False Prophets.

J. MAYNE.

To this *letter* (in which (as briefly as the *lawes* of a *Letter* would permit) I indeavour'd to wash out the *spots*, with which *M. Cheynell* in his *Sermon* strived to defile and *sully* mine, and withall to comply with him in any sober way of *Dispute*, which might besit two *University-men*) after two dayes was returned an *Answer*: First, *strange* for the *messenger's* sake that brought it; which was *One Jollyman* (some say) a *preaching Cobler*; who from repairing the *decayes* of *University-mens shoes* was now thought fit to have a part in the conveyance of their *disputes*. Next, for the *double Supercription* of it, which without, on the side of the first paper that enclosed it, was as faire and full of Candor as the *whited sepulcher* in the *Gospel*, and was directed, To D. MAYNE AT CHRIST-CHURCH. But this outward stone was no sooner rolled away, but another *Inscription*, very unlike the first appear'd, which ran thus. FOR M. JASPER MAYNE (ONE OF THE NEVV DOCTORS) STUDENT AT CHRIST-CHURCH. By which *parenthesis*, it seemes *M. Cheynell*, thought it an *error* in the *University*, to make me a *Doctor*. And truly (if I may be believed upon my owne report) as often as I compare my *unworthiness* with my *degree*, I am of *his opinion*; and thinke I am a *Doctor*, fit only to stand in a *parenthesis*; and, without any iniustice done me, to be left out of the *sentence*. This second *Supercription* was underwritten with a kind of a *preamble Letter* to the *second Letter*; with the *lock* and *guard* of a *scale* upon it, and ran thus.

SIR, I have sent severall times to your lodging *this day* to answer your challenge *yesterday*; if you cannot meet to *morrow*, let me understand your minde to *night*. For I have a great deale of business

business, since the *University* was silenced for your sake.

What kinde of *meeting* was here meant, or whether I (having I thanke God, the *use* of my *understanding*) could consent to it, will appeare by the *Letter* it *selfe*; which (being an *Answer* to *mine*) was *verbatim* this.

SIR, I use to spend my *morning thoughts* upon a better *subiect* then a *pot* of dead drinke, that hath a litle *froth* at *top*, and *dreggs* at *bottom*;

SIR, It appeares by your *Letter*, that you doe not understand my *Text*, and the *learned Scribe*, or *Intelligencer*, did not understand my *plaine*, very *plaine English Sermon*. I am not at leisure to repeat every *Sermon* that I *preach*, (preaching soe often as I doe sometimes *twice*, and upon just occasion *thrice* a day) to every one that is at leisure to cavill at that which thay heard but at second hand; yet to shew how much you are mistaken, I will give you a breife, but satisfactorie account.

My *Text* stands upon record, *Isa. 40. 25.* the *Doctrine* I raised from the words, was as followeth.

Doct. *There is no creature in heaven, or earth, like God in all things, or equal to God in any thing.*

The first *Corollarie* I deduced from *thence*; when I came to make *application*, was breifly this.

That no *picture* can be made of God, because there was nothing like him in heaven or earth. All nations are less then *vanity* in comparison of God; to whom then will ye liken God, or what *likeness* will ye compare unto him? *Isay. 40. 17. 18.* The Prophet urgeth this *Argument*, against all manner of *images* which are made to represent God, who sitteth upon the *circle* of the *earth*, and stretcheth out the *heavens* from the *19. v. of the same chap. to the 23. ver.* and he enforceth this *Argument* *vers. 21.* have yee not *knowne*---have ye not *understood*? &c. as if he had say'd, yee are ignorant *setts*, *irrationall*, and *inconsiderate men*, if yee apprehend not the *strength* of this *Argument*. Now, SIR, be pleased to produce your *strong reasons*, and overthrow, if you can, the *Doctrine* or the *Corollary*. Your, *Intelligencer* was (if not a *false Prophet* yet) a *false Historian*, when he told you that I accused you of making *images* *equall* with God. SIR, I said, that *images* were not like unto God; and thereupon wondered that you tooke upon you to plead for the retaining of those *images* which have beene too

B.

often:

often turn'd into *idolls*, not by the *piety*, but *superstition* of former times. You say, that by the same reason there should be no *Sun* in the *firmanent*. Whence I collect, that you will be forc'd to maintaine, that *images* are as necessary in the *Church*, as the *Sun* in *heaven*; be pleased to read the 22. page of the *false Prophet*.

Moreover, you plead for *Copes*, and for those parts of the *Common-Prayer Booke* which were borrowed from *Rome*, pag. 21. 22. The *Visitors* will ere long enquire, whether there hath not beene a *Superstitious use* of *Copes* at *Christ-Church*? and therefore I did not make any such enquire in my *Sermon*, but as a *Freind* I give you and your adherents timely notice of it, because I believe you had need *study* for an *Answer*.

You maintaine, that *some things* in the excellencies and height of the *Doctrines* of *Christian Religion* depend for their credit and evidence of their truth upon the authority of *Christs miracles* conveyed along in *tradition* and *story*, pag. 16. and therefore I say your *Religion* leanes too hard and too heavy upon *Tradition*.

You are offended that I spoke not distinctly concerning *Prelacy*, you may (if you please) try your strength, and endeavour to prove that *Christ* hath put the sole power of *Ordination* and *Jurisdiction* in the hand of a *Prelate*. 2. You may (if you can) justify, that no *Church* that ever the *Sun* look'd upon hath been more blest with purity of *Religion* for the *Doctrine* of it, or better establish'd for the *Government* and *Discipline* of it, then the *Church of England*, pag. 17. if you believe this confident assertion, you may proceed and justify all the *Doctrines*, which were publicly countenanced, or approved; all the *superstitious practises*, and *prelaticall usurpations*, nay, the *delegation* of the *Prelates*, *usurped power* to *Chancellors* and all the *Tyranny* of the *high Commission*, together with all the *corruptions* and *innovations* introduced into the *State*, *Church*, *University* from the yeare 1630. till 1640. by a prevailing *faction*, who were not the *Church* or *University*, but the *disease*, indeed the *plague* of both. If you dare not undertake so sad a taske, you cannot justify the 17. 18. 22. 23. 27. 35. pages of the *False Prophet*; you must prove that the proceedings of the *Parliament* are *Turkish*, pag. 15. 17. that none of the *Members* of either *House* of *Parliament* (who complaine of the blemishes of the *Church*) are to be esteemed good *Protestants*, pag. 18. that the *Reformation* which they have made is *vanity of vanities*, pag. 20. that they are guided

guided by no other principles but such as are contrary to all rules of right judgement, either common to men or Christians, pag. 21; that the *Ministers* who have appeared for the *Parliament*, are all of them *False Prophets*, who have encouraged the *Parliament* to oppression, sacrilege, murder, and to make all names that are great and sacred, cheap and odious in the eares of the people. That the *Ministers* are the *liars*, and the *Parliament-men* the *conspiciers*, as appears by all your unworthy insinuations, hints, intimations, quite throughout your *Scurrillous Libell*, falsely called a *Sermon*: let any prudent man judge whether this be not your maine drift and scope, *in carceribus usq; ad metum*.

You talke of a *Religion*, in which you were borne, were you borne in a *Surplice*, or a *Cape*? *Christiani non nascuntur sed fiunt*. Sir, the *Parliament* doth not defame nor will they suppress the true *Protestant Religion*, and therefore if you fall in this quarrell, I said, that you must be sacrificed in the defence of *Tyranny*, *Prelacy*, *Popery*: if you put not *Religion* in *Copes*, *Images*, *Prelates*, or *Service-Booke*, *quorum haec perditio*? why doe you talk of being Martyr'd? say, that (if the King will give you leave) you will burne your *Copes* and *Surplices*, throw off the *Bishops* and *Common-Prayer Booke*, you'll break your windowes, and take the *Covenant*, and make it evident that you are and ever will be of the *Kings Religion*; for you hold none of these things necessary now, (whatever you have said heretofore) *unless they be made necessary by right Authority*.

Sir, if I made any prediction, it was that your *Sermon* would be confuted, before it was burnt; you know *Parvus* was burnt before he was confuted; and if you be not guilty of any doctrine received in *Poland*, I wonder, First, why you did endeavour to incense an Officer of this *Garrison* against me, because I had refuted *M. Terburies blasphemous errors*. 2. Why you did maintaine those damnable *Doctrines* on the last *Sabbath*: forgive me this injurie, for I heare you did but vent them, and were no way able to maintain them.

Sir, I acknowledge that I doe contend for the restitution of the true *Protestant Religion*, and contend for the *civill right* which we have to exercise the true *Protestant Religion*: we were in manifest danger to lose our right, by the force and violence of potent *Enemies*, whereupon the high Court of *Parliament* judged

it fit to repell force by forces : be pleased to shew how the *Parliament* doth hereby canonize the *Alchoran*, or declare themselves to be of the *Mahumetan persuasion* ; the *Parliament* will not compell you to be happy, onely take heed that you do not compell them to make you miserable. Though you renounce all *Doctrines* that *M. Terberie* maintaines, yet I thinke you are too great a friend to the *Rebels* in *Ireland*; you contend for a *Vorssian liberty*, not for a liberty of conscience, for you desire a liberty for men that have no conscience, such as turne from being *Protestants* to be *Infidels*. There is one of *M. Terburies* opinion, who saith, that the righteous are at liberty, [*he that is righteous let him be righteous still*] and the wicked are at liberty, [*he that is wicked let him be wicked still*,] but you are of a more dangerous opinion, the wicked as (as you think) are at liberty to kill and slay, but the godly are not at liberty to defend themselves by the power of the highest *Court* of Justice in the *Kingdome* from illegall and unjust oppression, violence. I am convinced by many passages in your *Sermon*, especially the 15, 16, 17. pages, that you think we ought not to fight against the *Rebels* in *Ireland*, because it is part of their *Religion* (as it was of your brethren the *Cavaliers*) to put all *Roundheads* (as you terme them) to the sword; *missa jam mordet*, the *Mass* may be armed, but the *Gospel* must not : What thinke you of the *War* fore-told in the book of the *Revelation* ? Sir, you abuse your betters when you talk of the *Scripture-house*. You are not worthy to carrie the books of those Reverend *Ministers* after them, nor could your *Carfax-Sermon* have ever silenced the *ungifted Preachers*; you would have found them *gifted Disputants*: if you think otherwise try one or two of them in some of their beaten points ; Sir, I speake thus freely, because I was not present at the famous meeting, *Novemb. 12.* but I see you can cite one of your owne *Prophets*, *Poets* I should say, but he is no truer a *Prophet* then you are like to prove a *Martyr*, a *Cretian Prophet*. Sir, the knowledge of my Brethrens worth, and your famous pride and self-conceitedness hath provoked me to let my pen loose, that I might disabuse and humble you.

It seems you are unwilling to come upon the stage (though that be a fitter place for you then the pulpit) to appear before a *Theater* of men and women : Sir, you love the stage too well, take heed you doe not love women too ill, there is a friend of yours that

that doth entreat you to beware of dark rooms and light women; for though a great *Physician* doth advise you to the use of such pleasing *physick*; yet the *Frenchmen* will assure you, that it is not wholesome for the body, and the *English* can assure you, that it is not good for the soul; your kind of *phrensie* must be cured by more severe remedies, your *devill* will be better cast out with prayer and fasting. You are misinformed when you say, that I did beat up my drums. No Sir, you did found a charge and made a challenge, my acceptance of it was but the eccho which answered the 17. and 21. pages of the *False Prophet*. In the 17. you seem prepared to enter into dispute presently with the greatest *Champion* that appeares for the *Parliament*, Sir, one of the meanest that appears for them, takes up that *Gantler* which you threw forth with so much scorn and confidence.

In your 21. page you threaten to press us in a rationall logical way; Sir, doe your best, you shall find that we have neither lost our *reason* nor our *logick*. We can distinguish between *demonstration* and *superstition*; and truly Sir, if you had not put more *Poetry* then *Logick* into your *Sermon*, though your *Sermon* might have been longer, yet your *Libell* would have been shorter; if you please to blot out those few places of *Scripture* which you have abused by misapplication and imprudent insertion of them into so prophane and wild a stamp, you may do well to turne your *Libell* into *Verse*, and then it may pass currant amongst the *Ballad-mongers* for a triobolar *Ballad*, and you will be ranked in the number of those who are reputed the most excellent *Authors*, next to them that write in *Prose*. If you are offended that I did not shew you so much respect, as I have shewed towards the learned *Author* of the *Practicall Catechisme*, consider the difference, nay, distance between his person, education, learning, civility, writings and yours, and you will see a very sufficient and satisfactory reason. Sir, if that *Author* did overlook your *Letter*, I believe he did advise you to contend onely for the *lawfulness* of *Prelacy*, because I see that is interlined, and he was present at the sad debate at *Uxbridge*; if that learned *Doctor* hath any thing to object against me, he knowes my mind, *habet et animam*, he is able to speake for himselfe, the *Oratour* needs not borrow eloquence of so prophane a *Poet*.

You are unwilling to dispute in *English*, to which I answer:

First, your *Sermon* is *English*. Secondly, many of the persons whom you have abused and deceived by your printed *Sermon*, understand not *Latine*. Thirdly, you have been too much addicted to *English* plays

Playes, and English Verses, and you have with a pleasant kind of Ignorance thuffed them (with other *Verses* published in more learned languages) in the same book printed by the *Univerſity-Printer*, and therefore I believe you are moſt able, and moſt ingaged to diſpute in *Engliſh*, for the diſabuſing & undeceiving of thoſe whom you have ſeduced by a *Sermon* preacht and printed in *Engliſh*. Be pleaſed to performe that task to morrow at two of the clock at *S. Maries Church*, where your *Sermon* was preacht, and I will meet you; and if you dare examine your *Sermon* by the Word of God, I ſhall be the Opponent, becauſe you have choſen to be the Reſpondent.

If when the *Doctor of the Chaire* comes home, you pleaſe to diſpute in the *Divinity Schools*, let us agree upon the ſtate of the *queſtions* in controverſie, and I will accept your challenge at your owne maſon, which will I feare have more *false Latine*, then true ſtrength.

SIR, You make a diſhonourable retreat, when you ſay that *Prelacy* is lawfull; you have cried it up *jure divino*, & aſſured the King that hee cannot in conſcience paſſe the *Bill* againſt *Prelacy*, becauſe it is a Government inſtituted by the will and appointment of *Jeſus Chriſt*. Now ſtand your ground, or confeſs your error, acknowledge that you and your adherents have perſwaded the King to deſtroy ſo many thouſand of his loving and gallant ſubjects, that *Prelacy* might be eſtabliſhed in its tyrannicall height and rigour; and now the God of heaven and Lord of hoſts hath broken all your forces, you tell us that the *Parliament* muſt not purſue their victory; but we muſt in charity beare with thoſe malignant *Prelaticall*, and *Antichriſtian errors*, which will not conſiſt with faith; be pleaſed to return ſuch an answer as will induce the publick teſt and touchſtone, and you ſhall be rationally, nay ſpiritually dealt with by a law juſtly againſt the Prior opponent of the *false Prophet*.

Enatic Cheynell.

To this letter (which (as all the world may judge) declines that part of *intercourſe*, which obligeth one mans letter to carry ſome correſpondence to anothers, and inſtead of a *confutation*, only multiplies *queſtions*, and urgeth me to prove divers paſſages of my *Sermon*, which M. Cheynell's part was to convince) becauſe the ſuſcription of it darkly, and the cloſe of it more clearly required me to meet him at an *Engliſh diſputation* the next day at *S. Maries* before the *Townſmen* and their wives, ſeveral unſe moderate, certainly, in the points there to be diſcussed. For the preſent (to direct that meeting) returned him this *ſhort Answer*.

SIR,

The *Author* of the *Sermon*
against *false Prophets*,
J. Mayne.

This *Letter* might have been lengthened with many other *reasons*, (besides those already set down) to shew how unfit 'twas for mee to meet M. *Cheynell* at an *English* disputation at S. *Maries*, as M. *Terbury* did. As first, because the *frame* and *carriage* of the whole dispute between us, in all probability would have been as *irregular* and *tumultuous* as the other was; where, because neither of them kept themselves to the *lawes* of *disputation*, which enjoine the *Disputants* to confine themselves to *Syllogisme*, raised from the strict rules of *Mood* and *Figure*, which admit not of *extravagancy*: In the judgment of all *Scholars* who were present, it was not a *Dispute*, but a wild *conflict*, where neither answered one another, but with some mixture of *ill language*, were both *Opponents* by turns. Next, because the greatest part of the *Auditory* would have consisted of such a confluence of *Townsmen* and *women*, as understood good *Arguments* and *Replies* as little as they do *Latine*; and so the issue of this *Disputation* would probably have been the same with the former; where M. *Cheynell* was thought to have the better by *one Sex*, and M. *Terbury* by the *other*. Loath, therefore to for-

fein

feit my discretion before such an *Incompetent Assembly* of witnesses, with as much dispatch as one engaged by promise could make, I returned to his *Letter* this fuller *Answer*.

SIR, Among the other praises, which greater friends to the *Muses* then I perceive you are, have bestowed upon *Virgil*, he hath been called the *Virgin Poet*. Yet *Ausonius* ordering his *Verfes* another way, hath raised one of the most loose lascivious Poems from him that I think ever wore the name of a *Marriage-song*. Me thinks Sir (and I doubt not but all they who shal compare them together will be of my opinion) you in your *Letter* have just dealt so with my *Sermon*; it went from my hands forth a sober *Virgin*, but falling into yours, it returns to me so strumpeted, so distorted in the sense, and misapplied in the expressions, that what I preach'd a *Sermon*, you by translating whatever I have said of *false Prophets* to the *Parliament*, have with the dexterity of a falsification, transformed and changed into a *Libell*. This I do not wonder at, when I remember what the *Physitian* was, who said, that where the *Recipient* is *distempered*, the most wholesome food turns into his disease; just as we see in those harmfull creatures, whose whole *essence* and *composition* is made up of *sting* and *poysen*, the juice which they suck from *flowers* and *roses*, concocts into *venome* and becomes *poysen* too. Having said this by way of *Preface* to my following *Reply*, first, Sir, (confining my self to your *method*) how you spend your morning thoughts, being impossible for me outright to know, unless your thoughts were either visible or you transparent; I desire you will not think me over-curious, if I open a door upon you, and proceed by conjecture. You say, you use to spend them upon a better subject then a pot of dead drink that hath a little froth at top, and dregs at bottome. To what passage of my *Letter* this refers, or why a language which I do not understand, should possess the porch & entrance to yours, I am not *Oedipus* enough to unriddle. But if I may guess what your morning thoughts were, when (as you confess) you did let them loose by your pen to discharge themselves upon me in a shower of *rude, untheologicall, flat, downright dstraction*, though they were not employ'd upon a frothy subject, yet they shew that you were at that time in his *distemper* in the *Gospel*, a piece of whose *raging* and *distractiō* 'twas to some at mouth.

Next Sir, had I been present at your *Sermon*, (as I am glad I was not, for I desire not to be an *Auditor* where I must hear my self libelled from the pulpit) I shal easily grant, by the taste which you have given me in this short Conference with you of the perspicuity of your *style*, and the

clearness

clearness of your matter, that 't was possible enough for me not to understand it. I doe, therefore, acknowledge it as a favour from you, that you will let me no longer wander in uncertainties, or write to you upon the *mis-report* of a fallible *Intelligencer*; but will your selfe be my *Clue* to guide me to what you said. Which favour, you have much heightened, by robbing your weightier employments of so much time to convey it in, as might have been spent in providing your selfe to preach thrice a day; and yet not doe it so hastily, or with such a running negligence, as to be thought to preach but once a week.

As for your *Text*, and the *Doctrine* built upon it, at whom soever it was shot, I shall not quarrell with it. But how your *Corollary* should concern any thing that I have said in my *Sermon* contrary to your *Doctrine*, I cannot possibly imagine; who do there onely speak of the vanity of some of our *Modern Prophets*, who can see *Idolatry* in a *Church-window*: And do onely strive to prove that for people to refrain the *Church* (as you know who did), because some (though perhaps not of our age) paid worship to the *windowes*, was as unreasonable as theirs was, who refused to go to *Sea*, because there was a *Painter* in the *City* who tim'd shipwracks:

Sir, had you a minde to deal pertinently or ingenuously with me, you would witness for me, that though I speak in defence of the Ornamentall use of Images, yet I in no passage of my *Sermon* do defend any Image or *pourtraicture* made of the Deity. Sir, 'tis not your saying, That no picture can be made of God, because there is nothing like him in Heaven or Earth, or the following proofs of your letter (which I conceive to be a piece of your *Sermon* at *St. Maries*, which because I came not to it, you in charity have sent home to me) that perswades me that any such picture is unlawful; Nature, as well as the numerous places of *Scripture*, which you have quoted to prove that which I never yet denied, have long since taught me, that to make, or draw any picture, or Image of God is not onely a breach of the second Commandement, which is built upon the invisibility of his Essence, and Nature, but that the Attempt would be much more vain, then if a Painter should endeavour to limn a soul or minde, which not affording any Idea, or resemblance to his fancy to be taken by, cannot possibly by him

be exprest in *Colours*. The Task, therefore, to make any *Draught* or *Figure* of God (pray Sir, being misled by your example, do not think me superfluous in my pursuit of an *Argument*, to which I was not bound to *reply*) is (besides the *sinfulness* of it) much more impossible. For, *First*, Sir, if the *School-men* (which I hear you once said you had long studied to little purpose) may be *Judges*, He cannot be *limn'd* or *drawn*, because he is a *Spirit*: Therefore not capable to be represented by any *gross*, *materiall* *Thing*. *Next*, because He is *Infinite*; and therefore not capable to fall under *Symmetry*, or be circumscribed within the *finite lines* which stream from a *Painters* *pencil*. *Thirdly*, because He is *Simple*, that is, (as your *Schoolmen* say, for you know Sir, I am but an *English poet*) *All in All*, and *All in every part*: Or, in other *Termes*, a Thing entirely *uniform*, and *indivisible* within it self, which admits not of any false *representation* of it self by *limbs* or *parts*. Lastly, Sir, (because I will not be tedious, and go over all his other *Attributes*) who shall *paint* his *Omniscience*, who his *Omnipotence*, who his *Eternity*, who his *Ubiquity*? Knowing this Sir, and much more of him (not by the Help of a borrowed *Illumination*) I could not trespass so much against my own *studies*, and *Conscience* as to allow of any *picture* of God. And therefore, in this particular, challenging me, (as you *impertinently* do) to produce my *strong reasons*, and *overthrow*, if I can, your *Doctrine*, or *Corollary*, deduced from *Ejāy* 40. 25. where God by his Prophet sayes, *To whom will ye liken me, or shall I be equall saith the Holy One*? You would fain have me be your *Adversary* in an *undefensible Cause*, that your *conquest* of me might be the easier. In short, you would have me profess my selfe to be an *Anthropomorphite*, that you might have the advantage to confute me for an *Hereticke*.

Sir, since you deny that you said in your *Sermon*, that I made *Images* equall with God (which if you had said, my *Sermon* without any new confutation, would have *disproved* you) I am in that particular *satisfied*, and shall think it was, though not a *wisfull* one, yet a *mistake* in the *reporter*. But, then, Sir, I must tell you, that I am not at all *satisfied* with that which followes. Where you say, that *Images* are not like unto God, and *thereupon* wonder that I took upon me to plead for the retaining of those *Images* which have been

too often turned into Idols; not by the piety, but superstition of former times: For here, Sir, if I would take the advantage of expression not well considered, upon you, in saying that Images are not like unto God, and thereupon that I did ill to plead for the retaining of other Images not of God, a Sophister would make the world believe, that you think all Images superstitious, and therefore fit to be banisht out of the Church, but onely such Images as are made of God; which would expose you to the opinion of being thought very subject to speak contradictions. But being a meer poet, Sir, whose ability, you know, lies not in making use of Aristotles Elements, but in the soft, harmless composition of an Elegie or Ode, I shall deal more gently with you; That is, take you in the most advantageous sense which you possibly, upon your better morning thoughts can put to your words; & believe, that the fault you finde with me for the retainment of Images, is, because by the superstition of former times they have been turn'd into Idols. Sir, if I be not deceiv'd, my Sermon, in this particular, is able to save me the labour of a reply. Where I have once for all said that which you will never be able to controul (how poetically (that is not dully) soever you may think it express) that by the same reason that Ornaments are to be turn'd out of the Church, because some out of a misguided devotion have adored them, we should not have a Sun, or Moon, or Starres in the firmament, but they should long since have been banisht the skies, because some of the deluded Heathen worship them. The little fallacy with which you think to entrap me, when you say, that hence you collect that I will be forced to maintain that Images are as necessary in the Church, as the Sunne in the Firmament, will expire, like all other thin Sophismes, in vanity & smoke, when I have shewn the weakness and infirmity of it, which will be briefly done by repeating onely the sense of my Sermon in other words, and saying, that if Images doe agree with the Sunne, in that they have both been made Idols, though one be no necessary part of the Church, and the other be a necessary part of the building of the world, yet if for that reason wherein they agree, one must be banisht, any man that hath Logick (though he be a Poet) may inferre, that 't will be as reasonable that the other should be banisht too.

In your next Paragraph, or fardell of I know not what, you say

that I plead for *Capes*, and for those parts of the *Common-Prayer-booke* which were borrowed from *Rome*: And then confute me with the threats of an ere-long *Visitacion*. Sir, there is neither *Logick*, nor *School-Divinity* in this. As for *Gopes*, you know I joyne them with *Surplices* in my *Sermon*; and say that by the same reason that the false *Prophets* of our times would perswade the people that *Surplices* are unlawfull because *Papists* weare them, they may endeavour to perswade them, that *Linen* is also unlawfull, because *Papists* shift; and so conclude *Cleanlines* to be as superstitious as *Surplices* or *Capes*. Sir, you may call this *Poetry*, but there is a *Logick* in it, which I hope doth not cease to be *Logick*, which you cannot resist, because 'tis not *matrisibly* or *stegmatically* exprest. As for those parts of the *Common-Prayer-booke*, which I doe not say were borrowed from *Rome*, (as you impose upon me) but are to be found in the *Rubrick* of the *Church*: if I had said they had been borrowed from that *Church*, yet you have said nothing to prove, that upon this supposition 'tis *Popery* to use those *Prayers* in *Ours*. Foreseeing, I beleeeve, that if you had offered to maintaine that what ever is in the *Popish Lyturgie* is *Popery*, that is, *superstitious*, and fit to be proscribed out of the *Church*, you would (meeting with a good *Disputant*, and one not addicted to *Poetry*) have been compelled to confess, that the *Lords Prayer*, and *Dauids Psalmes* are *Popery* too, (though the one were delivered by *Christ*, the other by one who lived long before *Antichrist*) because they are bound up in the same *volumne* with the *Masse*. Sir, if this be your *Logick*, 'tis *Socrate ambulante coruscavit*, and will be a false fire to lead you for ever out of the way. But here, Sir, though I need not take the paines to confute the *Nothings* you have said against me, in this particular, yet whenever you shall call upon me to make good my *undertaking*, I doe promise to make it evident to you, that all the *ancient parts* of the *Common-Prayer-booke*, which I plead for, I doe not plead for because they are used by the *Church* of *Rome*, but because they were part of the *Lyturgie* of those *Churches* which were thought *primitively pure*, and not *superstitious*, and were in the world long before *Popery*, or *Antichrist* was borne. I must, therefore, for ought you have yet said to alter my opinion, still stand to my former conclusion; which is, that by the same reason that either the whole, or any

part

part of our *Common-Prayer-Book* is to be *turned out of the Church*; because in *some things* it agrees with the *Liturgie* of the *Church of Rome, Italy, and Rome* it self is to be *turned out of the world*; (& so a new *Map* to be made of it where these places are not) because they are the *Pope's Territories*, and lye under his *jurisdiction*. Lastly, Sir, as for the *Visitors* you threaten both me and *Christ Church* withall, (of whom some report that you are one) when you come to execute your *Comission*, so you will not urge it as a *Topicke* to convince my understanding, but as a *Delegacy* of power to examine my studies, life, and manners, I shall bring all the submission with me which can be expected from one subject to the tryall and examination of such a power. Being withall very confident, that when that time comes, however you may perhaps finde an old *Cope* or two in our *Colledge*, yet you will never bring *Logick* enough with you to prove, that they are either *Idolatrous*, or have been put to a *superstitious* use. And therefore, Sir, in this particular you have lost your friendly counsell, there being no need at all that we should against that time study for an Answer.

In your next *Fascicle*, you say, that I maintaine that *some things in the Excellency, and Height of the Doctrines of Christian Religion depend for their credit, and the Evidence of their Truth, upon the Authority of Christs Miracles, convey'd along in Tradition, and Story*; And, therefore, conclude that my Religion *learnes too hard, and too heavy upon Tradition*. Sir, though I have alwayes lookt upon the *Scriptures* of the *Old Testament* and the *New*, as two glorious *lamps*, which to all eyes (that have not lost the use of seeing, by being kept sequestred from the sunne too long in the darke) mutually give light to one another, so that a *vigilant Reader*, by comparing *Prophecies* with their *Accomplishments*, will have very great reason to beleeye that both are true, yet because this amounts but to the *discourses* and *persuasions* of a single mans reason, if I prefer *Tradition*, which is the constant, universall consent of all Ages, as a fuller medium to prove doctrines by which are hardly otherwise demonstrable, doe I any more, I pray, then prefer the *universall Testimony*, and *Report* of the *Church* of all Times, before the more fallible suggestions of a private spirit?

Your next Paragraph, is perfectly the *Hydra* with repullulating Heads which I warned you of in my first Letter; And multiplies

so many *useless questions* as make it nothing but a *heape*, partly of such doubts, partly of *intricate*, as would make it one of *Hercules labours* to examine them. First, you bid me prove that *Christ* hath put the sole power of Ordination in the hand of a *Prelate*. Sir, if the practice of the *Apostles* in the *Scripture* in this point were not cleare, yet the practice and opinion of the *Church* for 1500 yeeres ought to be of too great *Aukoring* with you to make this a *scruple*. Knowing that no *Church* in the world thought otherwise, till the *Presbyterian Modell* crept forth of *Calvins fancies*; nor any good Protestant in the *Church of England*, till such as you're called *Aerius* from his *grave*, and *Dost* to oppose *Bishops*. Next, you bid me justify, that no *Church* that ever the *sunne* looks upon hath bene more blest with purity of Religion for the *Doctrines* of it, or better establisht for the *Government*, and *Discipline* of it, then the *Church of England* hath. Sir, you repeat not the words of my *Sermon* so faithfully as you should. I am not so *extravagant* as to say, that no *Church* that ever the *Sunne* looks upon, but that the *Sun* in all his heavenly course for so many, many yeeres, that is, (in my sense) for many *Ages*, saw not a purer *Church* then ours was, both for the *Doctrines*, and *Discipline* of it. Against this you wildly object, I know not what *Doctrines* publickly commended; but tell me not what these *Doctrines* were, speake of certaine *superstitious practices*, and *Prelatious usurpations*, but doe not prove them: to be either *superstitious*, or *usurps*; quarrell with the *Delegation* of *Bishops* power to *Chancellors*, then proceed to the *tyranny* of the *High-Commission-Cour*, and at last conclude with I know not what *Imaginary* *corruptions* and *Innovations* introduced into the *State*, *Church*, and *University*. Sir, if I should grant this *long*, *unfounded Charge* of yours to be true, (as truly I think it is onely a *steering of vanity*) yet my confident Assertion is not hereby *infected*. I hope, when I spoke of the *purity* of our *Church*, you did not think I freed it from all *blemishes* or *spots*. The *Primitive Church* it selfe had some in it who brought *strange doctrines*; *Saint John* had not else written his *Gospel* against the *Quakers*; nor *Saint Paul* his *Epistle* to the *Galatians* against those that held the necessity of *Circumcision*. The next *Ages* of the *Church* have not been more distinguished by their *Martyrs*, then *Heresiques*; yet the *Primitive Church* ceased not to be *Apostolically pure*, because it had a *Cerintus*,

rimbus, or *Nicolaian* in it; nor the succeeding Churches to be the Spouse of Christ, because we brought forth an *Apollinarian*, a *Marion*, a third a *Nestorian*, a fourth an *Eutichian*, a fifth an *Arian*, Sir, as long as the best Church in the world consists of men not infallible, there will be errors. But then you must not charge the *Heterodox* opinions or *Distinctions* of particular men, though perhaps countenanced by some in publick authority upon the Church. Besides, Sir, every *Innovation* is not necessarily a *Corruption*; and lets it displace, or lay an *Ostracism* upon some other thing more worthy and better than it selfe. You your selfe say, that the corruptions introduced were brought in by a prevailing *fashion*; who were not the Church. If they were not, my Assertion holds good, that notwithstanding such corruptions, yet our Church in its time was the purest Church in the world. This, then, being so, me thinks, Sir, you in your pursuit of Reformation, by making Root & Branch your Rule of proceeding, have become more severe than the *Laws of right Reason* will allow you. If there were such a tyrannie as you speak of streaming it selfe from the *High Commission Court*, why could not the tyrannie be suppress'd, without the abolishment of the Court? Or if there were such a thing as *Prelaticall usurpation*, why could not the usurpations be taken away, and *Episcopacie* left no stain? Sir, if you be *Logician* enough to be able to distinguish betweene the *power* of persons and the *sacraments* of functions; you cannot but pronounce with me, that to extirpate an order of the Church, as ancient as the *Christian Church* it selfe, and made venerable by the never-interrupted Reception of it in all the Ages of the Church but ours, for the irregular carriage of a Rector or two, (if any such have beene among us) is a course like theirs, who thought there was no way left to reforme drunkenness in their State, but utterly to root up, and extirpate, and banish Vines.

The remainder of your Paragraph is very politely orderd; which is, that because you finde it hard for you to confute my Sermon by your Arguments, you will endeavour to make the Parliament my Adversary, who, you thinke, are able to confute it by their power. And bid me prove that the proceedings of the Parliament are Turkish.

Here, Sir, methinks, being a Poet, I see a piece of Ben Jonson's best Comedy, the Fox, presented to me; that is, you, a Politique Would.

Would be the second, sheltering your self under a capacious Tortoise-shell. Why, Sir, can you persuade your selfe that the great Council of the Kingdome, by whom you are imployed, if they will vouchsafe to reade my Sermon, will not presently discern your Art? And withall perceive, that though the Text, upon which I, out of the Integrity of my soule, preach that Sermon, stick as close to False Prophets, as the Centaures shirt did to Hercules, and set them a raging, yet that they having never Parliamentarily profest to propagate Religion by their speare, can no way be concerned, when I say that such a persuasion in us Christians would be Mahometan; and we thereby should translate a piece of the Alchoran into a piece of the Gospel. Sir, I am so confident of the wisdom of that Honourable Assembly, of my owne innocent meaning, and of your guilt, (who have beene one of those Turkeish Prophets, (and in your Letter to me still are) who have preachd that piece of the Alchoran for good doctrine) that for answer to all your hye, impotently-malicious mis-applications and shuffling off that which I have said onely of such as your selfe to the Parliament, I shall onely appeale to my Sermon. And by that, if you please to undertake the Devils part, and be my Accuser, shall be content to stand or fall. In the meane time, Sir, I must repeat what I said before, that if it be read, or lookt on through those refractions, with which you have mis-shap'd, and crookt it, I shall consent to what you say in the end of your filthy Paragraph; That 'twas once a Sermon, but you almost a Carceribus usq; ad metum have made it a Libell.

In your next (what shall I call it?) you are very Critically pleasant. And because I talke of a Religion wherein I was borne, aske me, whether I were borne in a Surplice, or Cape; and then very distinguishingly proceed, and say; Christiani non nascuntur; sed fiunt.

To the first, I reply, that it had beene as naturall for me to be borne in a Surplice, or Cape, as for you to come into the world, with a little white ruffe about your neck.

Next, Sir, for your sharpe distinction, I hope, though the Muses be your Step-dames, yet you thinke not the figures of Rhetorick to be so superstitious, that it shall be Popery in me, to make use of a Metonymy, and to express my selfe by the Alijudo, when I mean the place and Country: I grant, Sir, that men are not borne, but

re-born Christians; yet 'twill be no great *Error* in *speech* for a man to say he is *born* in *Christianity*, if he be a *Christian*, and were *born* in the place where *Christianity* is *establiſh'd*. Sir, I doubt you begin to think *secular learning* to be a *profane thing*; And that you are bound to persecute *Tropes* out of *Expression*, as you have *Liturgies* out of the *Church*. If you do, Sir, we shall in time, (if we proceed in this *conflict*) fulfill a *peece* of one of *Saint Paul's Epistles* between us; I become a *Barbarian* to you, and you to me.

I am glad to hear you say, That the *Parliament* will not suppress the *true Protestant Religion*; Sir, I never thought they would. But, then 'twill be no harm to you, if I pray, That whilst you pursue such a *through Reformation* of it, as of late years hath left it doubtful in the *minds* of the *people* what the *true Protestant Religion* is, you let not in *Papery* at that *Gate*, by which they strive to shut it out. If *Queen Marias* dayes do once more break in upon us through the *ſuave* which we open to them by our *unsetledness*, and *Distractions*, and if I then fall a *sacrifice* in defense of the same *Religion* for which I now contend, I hope you then will think your self *confuted*; And no longer believe that I am such an ill *Judge* of *Religions*, or so profusely prodigall of my *Life*, that I would make it a *Holocaust*, or *Oblation*, either to *Tyranny*, or *Papery*.

In short, Sir, let the *King* and *Parliament* agree to burn *Copes*, and *Surplices*, to throw away the *Common-Prayer-Book*, or to break our *Windows*, I shall not place so much *Religion* in them, as not to think them *alterable*, and this done by *Right Authority*. But as for the *Covenant*, 'tis a *pill*, Sir, which no *secular interest* can so sweeten to me, that I should think my self obliged to be so far of any *mans Religion*, as to swallow both parts of a contradiction in an Oath, if it appear to me to be such.

Your promise that my *Sermon* should be first *confuted* before it be *burnt*, gives me hope it will be *longer liv'd*, then upon the first report. I thought it would. But then I wonder you should passe that sentence on it, and chooſe *Paras* for your *precedent*. I must confesse to you, Sir, had I writtten so destructively of *Parliaments* as He did of *Kings*, I should think it no *injustice* from that *High Court*, if they should doom me the *Author* to be *sacrificed* on the same *Altar* with my *Book*. But having (upon the *highest warrant* that can possibly lend *courage* to a good *action*) directed is wholly against

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False

False Prophets, and no where reflected upon the *Members* of either *House*, but where I maintain it to be unlawfull to *speake* evill of dignities, to condemn it to the *flame* for speaking such *Truths*, as I could not leave *unspeaken*, unless I had *prevaricated* with the *Scripture*, will be so far from the *reproach* of a *punishment*, that 'twill increase the *esteem* and *value* of it from its *sufferings*; and make it ascend to heaven as the *Angel* in the *Book* of *Judges* did, in the *breath*, and *ayre*, and *perfume* of an acceptable *sacrifice* to *God*.

Sir, As your *she-Disciple* did very much *mis-inform* you, if *she* told you that I endeavoured to *incense* an *Officer* of this *Garrison* against you, 'twas one *Error* more in her (as upon just occasion I shall demonstrate to you) to tell you that I *vented* *damnable Doctrines* in her *Company*, which I was not able to maintain. *She* is my *Gentle Adversary*; and I desire *she* should know, that as I desire not to fight *serious duels* with that *unequal Sex*, so when ever *she* will again provoke me to a *Dispute* (so it be not at *Saint Maries*, for *S. Paul* forbids *women* to argue in the *Church*) *she* shall return with *prizes*; and I will confess my self *conquer'd*. In the mean time, Sir, whither *she* came to you, or you went to her, Her *Sex* puts me in mind of some *false Teachers*, not mention'd in my *Sermon*, but branded by *Saint Paul*, * for *creeping into houses*, and *leading captive silly Women*. If your *Intelligence* be one of these (as I shrewdly suspect *she* is) I should be sorry for those *Friends* sake in whose *Acquaintance* we both meet, that *she* should be lyable to the *Character* of such *silly Women* in the next *verse*; where 'tis said, *That they were ever learning and never able to come to the knowledge of the Truth*. You proceed, and say, *That you were in manifest Danger* to lose your *Right* to the *Exercise* of the *Protestant Religion*, whereupon the *High Court* of *Parliament* thought it fit to *repell force by force*. Sir, do not entertain me with your own *false fears*, and *jealousies*; but demonstrate to me that the *King* (for *Him* I presume you mean) meant to *extirpate* the true *Protestant Religion* by the *sword*, and to plant *Papery* in its stead, And you shall not more *falsely* charge me that I make the *Parliament* by such a *Resistance* to *Denizen* the *Allegation*, then I shall truly pronounce the *King's party*, in fighting for him to be *guilty* of a *Mahometan* or *Infidel*. In saying this, you exceedingly mistake me if you think I contend for a *Verstean Library*, or am hereby a *Friend* to the *Rebellion* in *Ireland*. Sir, I hope you

you can distinguish between mens *Disloyalty* and *Religion*. As *Rebels* I hold it fit, if they will not otherway return to their *Allegiance*, that they be reduced by *force*. There is a *right* to their *subjection* pursued by such a *War*, which makes all *Armes* warrantable which are employ'd for the recovery of such a *losse*. But to think, that as they are *Papists*, nay, (Sir, I shall not shrink from my word) if they were outright *Infidels*; that the *Protestant Religion* is to be imposed upon them by *force*, is to make our selves guilty of all the *hard* *Crimes* which have past upon the *Spaniards Conquest* of the *Indians*, where their *Silver Mines* were the true cause, and *Religion* the pretence. Notwithstanding your *Holy War*, therefore, mention'd in the *Revelation* (which place I have considered, and find it as *mysterious*, as the *pale* or *black Horse*) for ought you have said in *disproof* of it, I find not my self tempted to desert my *Opinion*: which is, *That to come into the field with an Armed Gospel, is not the way chosen by Christ to make Profelytes*. And, therefore Sir, I will not so much distrust the *Wisdom*, or *Justice* of the *Parliament*, that upon your bare *Affertion*, they will make me miserable, because I maintain that they cannot warrantably compell any man to be happy.

Why the bare mention of your *Scruple-house* should put you into such a fit of ill language, as to pronounce me *unworthy* to carry the *Books* of the *Reverend Divines* after them, who met there to heal *Doubts*, or why my *Carfax-Sermon* should contribute to this *raging* of that fit, I cannot reasonably imagine. Sir, I have no mind to fight many *Duells* at Once; nor, (having received a challenge from no other but your self) to ingage my self with them by whom I have not been provoked.

Whether they be *angstful preachers*, or *Gifted Disputants*, is best known to themselves. But, certainly, Sir, if the Report which was made to me (by some who brought both their *understandings* as well as *Eares* with them to the famous meeting November 12.) be true, there was nothing so *demonstratively* by them either *abjected*, or *replied*, as might encourage them, or their *Hearers*, to believe this *peace* of *Papery*, that they are *unerring*, and *infallible* in the *chair*: pray, Sir, do not think my *Famous pride*, or *self-conceitedness* (which you say hath provoked you to break your *chaines*, and so let loose your pen, that you might whip me into *Humility*) hath prompted me to say this.

Had you named the Reverend persons whose Books I am not worthy to carry after them, so they be Greek or Latine Books, and those well understood by them, perhaps I should have express'd a greater *Ast* of Humility then you are aware of, and have been content (though one of the new Doctors yet by the second Subscription of your Letter but a Master of Art) to sit a while at the feet of such learned Gamaliel's. But speaking indefinitely as you do, I hope Sir, for twenty years study sake in this University, (where I have learnt to distinguish the letters of the Greek Alphabet, and at first sight do know that it would begget a *Non pariter*, or quarrell among the Vowells, if *e* in a word should usurp the place of *u*) you will find me a nobler employment then to carry Books after Them who count *Liberaries Superfluas, humane, Secular Things*; And think a Minister, not Minister of Gospel, (as your Scribe hath twice erred in the transcription of your letter, in a vowel very fatal to you) needs no other furniture but the Spirit, Cottons Concordance, and the English Bible without the Apocrypha.

Sir, I am sorry the Fit which the mention of the Scruple-house did put you into, should be increased by the mention of a Dark Room. There goes a Story of one who had tasted a while of Bedlam, and was at length, by the help of Discipline, dyet, and Physick, cured of his Distraction; yet not so perfectly, but that still when he came within the sight of the place, his fancy remembered him of his old Dissemper, and tempted him to do something which required a second cure. I speak not this parable to upbraid any with an infirmity which is unavoidably naturall to them, and no way contracted from the pride, or irregularity of their own Wills; But if you have read Tully's Paradoxes, you may remember, Sir, that he there maintains the Opinion of the Stoicks; that not onely they whose chains and fetters, proclaim them dissempered, but that all foolish, over passionate men are to be reckoned into the number of those who are to be cured by manacles, and chastity. pray Sir, do not take it ill, if (being as you say a Poet) I cite a Poet who was of this Opinion; but maintains it like a Philosopher, (I will not say a School Divine.) And having insisted in verse upon Covetousness as one, Ambition as another, The love of beauty either in real or painted faces, as another Species of Madness, He concludes in Anger, and sayes, *Ira furor brevis est*; that is, That the Cholerick man, during the fit of his choleric

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in a short phrenzy. That which *Seneca, Tully, and Horace*, called *madness*, (though not the other more naturall, (which I should be uncharitable to object to you) you by this letter (especially the angry part of it) have given me very justifiable cause to apply to you, who (as all dispassionated men may judge) have fulfill'd the Poets definition of *Madness* upon your self in all the parts of it but one, which is, that your *Anger* against me is not *furor Brevis*, a short distraction, but extends from the word *Scruple-house* to the *End* of your Letter. For first, Sir, in Language almost as unclean, as the sin of uncleanness it self, you endeavour to raise a *Suspicion* upon me in the world as if I had been more familiar then I should with *Light Woman in dark Roomes*: Sir, besides the poverty of your wit, and quibbling *Antitheses* of Expression, (to which I finde you in other places of your letter very subject) I am not afraid (with all the confidence of an *Innocent man*) to tell you, That as I never was an *Enemy* to that Sex, so I never convers'd with any of them single, or in a dark Congregation, so loosely, to deserve to have the slander fastned upon me, which *Tertullian*, and *Minutius Felix* from him, say was labour'd to be stuck upon the *Christians* of those Times, which was, That they us'd to meet in *Conventicles*, where their custome was, after the end of the Sermon, to put out the *Candles*, and then to commit *Folly*, the holy with the holy. Sir, in plain Termes, (How blameable soever other Errors, or vanities of my life may make me stand in the presence of God, who upon a true Repentance, Sir, is not so *Fatally* tyed to the *Spindle* of absolute Reprobation, as not to keep his promise, and to seal mercifull pardons, yet) in this particular, my known Conversation in this University, and all other places, bids me defie you; And challeng not only your self, but the precisest of your Informers, either heer, or any where else, (who use not to suffer the looks, Gestures, or thoughts of any who are not of their Tribe, much less notorious matter of Fall, to scape unquestioned) to appear in an accusation against me; where it shall be probably, not conjecturally proved, that I have been frail with the frail Sex either holy or profane.

Sir, all they of that soft Sex, with whom I have convers'd, have accus'd me of too great severity, and ruggedness, towards them, but you are the first, who ever endeavour'd to make me guilty of being too amorously affected.

Next, sir, However you may tell me that you have not so lost your Reason, or Logick, but that you, (the meanest who appears for the Parliament,) are ready to take up the Gauntlet which I threw down, and to answer the challenge which I first sounded in the Pulpit; yet, certainly, They who shall read that passage of my Sermon, where I say, *That if I were presently to enter into a dispute with the greatest Patriarch among these Prophets, who (notwithstanding that which I said before) will still perversely strive to prove that our Church stood in such need of Reformation, that the growing superstitions of it could not possibly be expiated, but by so much Civill War, I should not doubt with modesty enough to prove to him back again, that all such irrational Arguments, as have onely his zeal for their Logick are composed of untemper'd Morter: And shall compare the wilde Torrent of ill language, with which the furious remainder of your paragraph over-flows, with the Sober Web, and Composition of my Sermon, which you there think no worthier of, then of a Triobolar Ballad, They will finde that you have said nothing in the progress of at least forty Folio-lines together, which shews not that your Reason assisted not your pen. One passage I confesse (like a lucide Intervall) hath some taste of sobriety, and not short fury in it; which is, that how meanly so ever you think you may speak of me, yet you think you are to make a more honourable mention of the Author of the Practicall Catechism. That learned Doctor, Sir, I am acquainted with, but not so inwardly as that he should contribute to the interlining any letter I write to you; or should suggest to me what he, not I, think fit to be maintain'd. I wish your lucid intervall had been as long as your fit; For, then I perswade my self, you would never have suspected that he did overlook my letter, or advised me to contend for the lawfulness of Prelacy, because he was present at the said debate at Vxbridge.*

What you mean when you say, *That if the learned Doctor hath any thing to object against you, He knows your mind, and (being none of the new Doctors, who you presume are Infants) is able to speak for Himself,* I cannot possibly divine: unless by this Oraculous Expression, you would have him understand you ready to enter into a second conflict with him, and would put me to the mean employment to convey your challenge. Sir, if I know that Doctor well, you had best content your self with me, who am a more poetick adversary; & whose weapons, you know, when they strike most, being sheath'd in

Roses

Roses, ought to be terrible to such, whose buying & selling Consciences (like the money-changers in the Gospel) will drive them out of the Temple at the sight of a whip made of straws and rushes. Nevertheless, Sir, if you be so fruitfully quarrellsome, that you think your leisure will serve you to hold combat with us both, let me desire you to hold this Opinion of us, that as I shal at no time recruit my self from him as an Orator, so he is too good a Schollar to need my assistance as a Poet. This word Poet, I do observe, through the whole phrenzy of your letter, you strive to make use of in a disgraceful sense; And object it to me as a Reproach that the Muses are my Friends. In one place you call me a Cretian Prophet, That is; (according to your Comment) a Poet; In another place you tell me, that *only the few places* of Scripture which I have misapplied in my Sermon, can preserve it from passing among the penny-merchandizes of those that sel Ballads. In your next paragraph, (where you challenge me to dispute with you in English at St. Almes; as Mr. Erbury did) one of your Arguments to move me to that frantick enterprise is, because I am an English Poet, and have bin not only addrest to Players, but have *busied my Mother-tongue Verses*; with others Verses published in more learned languages, in the same Book Printed by the Univerſity-Printer. First; sir, though the ungenerallness of your stile, and Expressions, do sufficiently testify that neither the Muses nor Graces assisted at your Birth, yet I hope you are not such an enemy to numbers, to think poetry Superstitious, and therefore to be turn'd with Imagery out of the Church: If you do, you will compell me to call *Naturum* in to my *Myde*; who besides his writing of a Play (if Erasmus have not mis- numbered him) hath written thirty thousand Heroick, Jacobick, Hom- ousiasticke, Religious, and other verses, *Tumultuous*, Sir, your know- ledge confutes *Murdering Heresies*; and I *well* thought it as great a glory to be called a good Poet, as some who wrote in prose did to be called fathers of the Church. I will not repeat a pease of Answer to you nor tell you what *Seckingham* hath said in the praise of Virgil. Is he a *True Prophet*; he is in your sense, *Yes*; but in all theirs who will understand the first *Crispian*, an *Evil Bishop*; and a *False Prophet*; Is I confess a crime. But then, *such* an excellently stout in his Defence of *Prose*; This is a kind of *Poetry* which belongs to those who *write in prose* as well as those who *write in Verse*. For *Pliny*, when he speaks of more than a sack, who is *broach* in a poet, between them and the *Sub*, findes out their *abbolish* and beas of *equipoise*; as *Quid*, when he speaks of

a *Virgin* transformed into a *Laurell*, so, Sir, when you, (contrary to the direct *minds*, and *Expressions* of my *Sermon*) *fain* that to be spoken of the *Parliament*, which is onely spoken against *False Prophets*, you are a far greater *Poet* then I have yet shewn my self either upon the *Stage* at *Black-Fryers*, or in any *Univerſity Book* here in *Oxford*. Next, fir, I was never so addicted to *English Poetry*, but that in the same *Univerſity Book* I had *Latine Verses* too; And the Reason why I wrote in *both Languages* was, because I was prompted to it by my *Obedience* to their *Commands*, who had *Authority* over me, and thought *English* the fitter *Language* for that part of the *Court*, whose *Sex* doth make it a *Solaciſm* to be written to in *Latine*.

Lastly, Sir, As for your Arguments to give you one of Mr *Terbury's* *Adaptings*, at *Saint Maries*; 1. *Because my Sermon Preacht there is English*, next, *because you conceive that to be the readiest course to undeceive the people who understand not Latine*; thirdly, *because I am an English Poet*; if you think I have not sufficiently answered them in my two former letters to you, I desire you once more to consider, if I should have consented to that course, whither you, as well as I, in the opinion of *discreet men*, might not have endangered our selves to have that *half verse* in *Horace* applyed to us, *Aut infanti Homi, aut versu facit*, That either we are *both mad*, or *both Poets*.

The way to avoid such an Imputation, in a *Time* of liberty, where every body may say what they like, is for us to stand constantly to the more *Academicall Proposition* I made you; which was, to meet at *Latine Weapons* in the *Divinity School*. Where, fir, not agreeing upon the true state of the *Questions before hand*, (For if we agree before hand, nothing will be left us to dispute) if you please, the *Question* shall be that which concludes your *Letter*; That is, *Prelary*, which, how far 'tis, or 'tis not to be defended to be *jure divina* shall then appear. In the mean time, fir, as I can by no means allow that *victory*, and *Success*, are always the true signs of a *Right cause*, (Because, *The Lord of Hosts*, who, you say, *bash broken all our forces*, is sometimes falsely thought to *assist*, when in truth he dash only *permits*) so, Sir when you write next to me, let me request you to keep your *promise*; which is, to deal with me *rationally* for the *Matter*, and *Spiritually*, that is, like a *Divine* for the *language* and *forme*. Othorwise, fir, though I have long since learnt from the
best

best Master, that when I am reviled, I am not reviled againe,
yet, instead of a Conference, meeting with nothing but *Invectives*,
tis possible you may so farre provoke me from my wild temper,
that the *Philosophers* expression in *Lucians Nigritus* may be veri-
fied upon me; *Oni meo dixerunt et adversum dignitatem meam in re-
sponsum*. The *English* of it will endure the *publick* test; to which
if you will be pleased to submit your *Letters* with the same rea-
diness that I am content to submit mine, I doubt not but the
world will judge, that as you have not yet *confuted*, so you have
very unchristianly *injured*.

The Author of the Sermon
From my Chamber, *against False Prophecies,*
Jan. 23. 1646. J. M. A. Y. N. E.

To this *Answer* (in which the *Reader* may see, I have not much
digress from the copy which was before me, but have proportion-
ed my *Defense* to every considerable particular of M. *Chyns*
(Charge) at the end of six dayes was return'd this Reply.

If I had not answered you according to your *folly*, you would
have been wise in your owne conceit; but if I should againe
answer you according to your *folly*, I feare I should become roo-
like into you, *Prov. 26. 4, 5*. I told you that I did let loose my pen,
that you might see how easie it is to answer you with a running
pen; nay a running negligent in the less serious part of the day; I
did let fly so many gibbels that you might smell the stench of
your owne elaborate folly; glad I am that you have censured me
for imitating of you, I hope you will now be at leisure to censure
your selfe, for sending me so foule a copy; doe but read over your
owne Sermons and Letters, and suppose they were mine, and then
seriously and impartially pass your sentence on them, and I dare
say you will be a gainer by this conflict.

I am very much pleased with your faire condescension to have
all things in controversy *nationally and specially examined*;
I see you did as I conceive preach in defence of all Images set
up in any Chappell in the University; you know there are divers
images of some persons to the glorious Trinity set up in some
chappell

Chappels within this University: You must then acknowledge all Images of that sort ought to be taken downe.

Imago nos tantum ut memoriale excitat uti Jesuita passim. Dico non esse tam certum in Ecclesiâ an sint faciendæ imagines Dei, sive Trinitatis, quâ Christi & sanctorum, hoc enim ad fidem pertinet, illud est in opinione. Bella deim. g. l. 2. c. 8 Inanimata spirituales quamdam ex consecratione adipiscuntur, &c. Tho. p. 3. q. 83. art. 3. Deum imaginibus inhabitantem colunt, Deum autem virtutem istam spirituales retinere aliquid quando sive inhibere fatentur. Cajetanus hac in re ne Gentilibus quidem sapientior habetur.

You are not perswaded by any *Scriptures* which I have cited, but *nature hath taught you* (so pure is your *nature*) that it is a breach of the second *Commandement* to draw a picture of God: (re-*vise that fancy*) the *Schoolmen* whom you prefer before the *testimonies* cited out of the *Word*, have taught you that it is not only *sinfull*, but *impossible* to draw any picture of God. But, be pleased to consider that the *Scriptures* are a perfect (nay indeed the only *All-sufficient* perfect) *Rule*, & therefore you need not goe about to patch up the *rule* with the *low* generall dictates of *nature* & *Schoolmen*, you may study the *Luffian Art*, & fill your *braine* with *Sobnand's* *fancies*, but my *Schoole-men* (as you call them) are the best *Tutors*, & the best *Schollars*. If you prove that it is *impossible* to picture God, you doe not touch the point in *Controversie*, for *vaine men* will *fancy* and endeavour to doe that which is *impossible* for to be done. Beleeve it Sir, they who had consulted as many *Muses*, and courted as many *Graces* as you have done, and were able to demonstrate out of their *Poets* that we are *Gods* off-spring, yet were not able without the help of *divine Revelation* to infer, from thence, that the *Godhead* is not like to *Gold*, as you may see it convincingly proved; *Act 17. 29.* For as much then as we are the off-spring of God, we ought not to thinke that the *Godhead* is like to *Gold* or *Silver*, or *Stone* graven by *Art* or *mans* device, I dare not therefore make the *Schoolmen* my *Judges* in this *weighty* point, and I beleeve you cannot prove them to be *Judges* in any point which concerns the *mystery* of *faith* or the *power* of *godlines*, but enough of that.

3. The word (*whereupon*) is sometimes *Illative*, sometimes *Ordinative*, you are sufficiently answered; but let me adde, that if no *Image* is like *God*, then sure those *Images*, which are not made to represent *God*, and yet are by *Idolaters* turned into *Idols*, and worshipped as if they were *divine*, cannot reasonably be defended. Sir, I must guess at your *meaning*, because I beleeve you have omitted two or three words (such is your *running negligence*) which should help to make your *sophisticall* *criticisme* perfect sense.

Truly Sir, if it be so high a fault to picture God: I may justly wonder

wonder that any picture of a Saint turned into an Idol should be retained and pleaded for by any man that pretends to be a Protestant, and if it be impossible to picture God, it is also impossible to picture God-man. And I beleve that you will acknowledge our Mediatour to be *Deus Spem*.

4. That the Sun and Images cannot be put in the scales of a comparison in point of fitness to be preserved, is a truth written with a Sun-beame; Sir, I never durst argue from the abuse of a thing against the use of it, if the thing be necessary; But the Sun is necessary, and Images are not necessary, ergo, there is no parity of reason betweene the termes of your comparison.

5. It appears to me by your shifting fallacy, that you make Copes as necessary as clean Linnen.

6. You will never be able to prove, that all, that the prelates and their Faction have borrowed out of the Missall, Rituals, Breviary Pontificall of Rome are to be found in any Lyturgie received by the Primitive Church; And I would intreat you to consider, whether they, who doe profess a seperation from the Church of Rome, can in reason receive and imbrace such trash and trumpery. And yet though you would willingly be esteemed a Protestant, I find you very unwilling to part with any thing which the Prelates have borrowed from the Court (rather then Church) of Rome.

7. Your next Paragraph doth concerne Tradition; I shall give you leave to preferre the constant and universall consent of the Church of Christ in all ages, before the reason of any single man; but Sir, you doe very ill to call the testimony of the spirit speaking in the word to the Conscience of private men, a private spirit; I thinke you are more profane in the stating of this point then Bellarmine himselfe.

8. You have not yet proved that any Prelate can challenge the Sole power of Ordination and Jurisdiction *jure divino*.

9. I should be glad to know for how many yeares you will justify the purity of the Doctrine, Discipline and Government in England. I beleve the Doctrine, Discipline and Government of the Prelaticall faction whom you call the Church, was not excellent, if you reckon from 1630. to 1640. and that is time enough for men of our time for to examine. I beleve that you will acknowledge

knowledge, that the *Prelates* did lay an *Ostracisme* upon those who did oppose them; who were in the right both in the point of *Doctrine* and *Discipline*, we shall in due time dispute. Though *Prelacy* it selfe be an *usurpation*, yet there were many other encroachments which may justly be called *Prelaticall usurpations*; and the *Parliament* hath sufficiently declared its judgement in this point, they have clearly proved that *Prelacy* had taken such a deepe root in *England*, and had such a destructive influence, not only into the pernicious evils of the *Church*, but *Civill State*, that the *Law* of right reason (even *Salus populi quæ suprema lex est*) did command and compell them to take away both roote and branch; you may dispute that point with them; Sir, you cannot prove that *Prelacy* is an Order of the *Church*, as ancient as the *Christian Church* it self, and made venerable by the never interrupted reception of it in all Ages of the *Church* but ours.

10. I am no *Turkish Prophet*, I never preach any piece of the *Alchoran* for good *Doctrine*, much less did I ever make it a piece of the *Gospell*; all that I say is this, that *Christians* incorporated in a *Civill State* may make use of *Civill* and *naturall means* for their outward safety. And that the *Parliament* hath a *Legall power* more then sufficient to prevent and restrain *Tyranny*; Finally, the *Parliament* hath power to defend that *Civill right* which we have to exercise the true *Protestant Religion*, this last point is sure of highest consequence because it concerne Gods immediate honour, and the *Peoples* temporall and eternall good. Pray Sir, shew me if you can, why, he who saith the *Protestants* in *Ireland* may defend their *Civill right* for the free exercise of their *Religion*, against the furious assaults of the bloudie *Rebells*, doth by that assertion proclaime himself a *Turke*, and *Denison the Alchoran*; you talke of the *Papists Religion*, Sir, their faith is faction, their *Religion* is *Rebellion*, they think they are obliged in conscience, to put *Heretiques* to the sword, this *Religion* is destructive to every *Civill State* into which true *Protestants* are incorporated; & therefore I cannot but wonder at your extravagancy in this point. Sir, Who was it that would have imposed a *Papish Service Book* upon *Scotland* by force of *Armes*? You presume that I conceive the *King* had an intent to extirpate the *Protestant Religion*; Sir, I am sure that they who did seduce or over-awe the *King*, had such a designe.

designe. I doe not beleeeve that the *Queene* and her *Agents* (the *Papists* in *England* who were certainly *confederate* with the *Irish Rebels*) had any intent to settle the true *Protestant Religion*; & you cannot but beleeeve that their intent was, to extirpate the *Protestant Religion* by the sword, and to plant *Papery* in its stead; I know *Christ* doth make *profet*tes, and breake the *spirituall power* of *Antichrist*; by his word and spirit, for *Antichrist* is cast out of the hearts and consciences of men by the spirit of the Lord *Iesus*; but *Christ* is King of *Nations* as well as King of *Saints*, and will breake the *temporall power* of *Antichrist* by *Civill* and *naturall meanes*. If *Papists* and *Delinquents* are in readinesse to resist or assault the *Parliament* by *Armes*, how can the *Parliament* be defended or *Delinquents* punished but by force of *Armes*? I know men must be converted by a *spirituall perswasion*, but they may be terrified by force of *Armes* from persecution. All that I say is, the *Parliament* may repell force with force, and if men were afraid to profess the truth because of the *Queenes Army*, and are now as fearfull to maintaine errors for feare of the *Parliament*, the scales are even, and we may (by study, conference, disputation, and prayer for a blessing upon all) be convinced, and converted by the *undeniable demonstrations of the Spirit*; Sir, this is my perswasion, and therefore I am sure far from that *Mahumetan perswasion* of which I am unjustly accused.

11. I am glad that you speake out, and give light to your *darke roomes*; I did not accuse you of *Conventicles*. I beleeeve you hate those *Christian meetings* which *Tertullian* & *Minutius*, *Pliny* and others speake of; we had lights and witnesses good store at our meetings. And as for your conceit, that I deserve to be in *Bedlam*, because of the predominancy of my pride and passion, and the irregularity of my will; Sir, I confesse that I deserve to be in *Hell*, a worse place then *Bedlam*; and if you scoffe at me for this acknowledgement, I shall say as *Augustine* did, *Irrideant me arrogantes, & nondum salubriter prostrati, & elisi à te Deus meus, ego tamen confiteor dedecora mea in laude tua*. Sir, be not too confident of the strength of your wit, make a good use of it, or else you may quickly come to have as late wit as you conceive, God hath bestowed on me.

1. Doe you beleeeve that your nature is corrupt?
2. And doth not a wanton wit make the heart effeminate?
3. Did

you never converse with any woman of *light behaviour*? rub up your memory. 4. *Superstitious persons* are usually *lascivious*, I could tell you more, but I spare you. 5. Are you more temperate than the *Disciples* to whom *Christ* gave that *caveat*, *Luk. 21. 34*? you may then apply your selfe to *Prayer and Fasting*; doe not say that this is a *silly Caveat*, but beware of that *silly sinne*, and acknowledge that the *Caveat* is given you, upon sad considerations.

12. You tell me that *God* is not so fatally tyed to the *Spindle of an absolute Reprobation*, but that upon your *Repentance* he will *seale your Pardon*. Sir, *Reprobatio est tremendum Mysterium*; how dare you jest upon such a *Subject*, at the thought of which each *Christian trembles*? Can any man repent, that is given up to a *reprobate mind*, and an *impenitent heart*? And is not every man finally *impenitent*, save those few to whom *God* gives *repentance*, freely, powerfully, effectually? See what it is for a man to come from *Ben. Johnson*, or *Lucian*, to treat immediately of the *high and stupendious mysteries of Religion*; the *Lord God* pardon this wicked thought of your heart, that you may not perish in the *bond of iniquity and gull of bitterness*; be pleased to study the *9. Chapter to the Romanes*.

You say if we agree upon the *true state of the Questions before hand*, nothing will be left us to dispute. Sir, it is 1. one thing to *state a question for debate*, so that you may undertake the *affirmative*, I the *Negative*, or *contra*: 2. another thing to *state a question in a supposition* as the *Respondent* usually doth, and a third business to *state a question after the debate in a prudent and convincing determination*, as the *Moderator* should doe; I speake of agreeing upon the *state of the question*. in the first sense, that the *Question* may be propounded in such *termes* as doe so farre *state the point in Controversie*, that you and I may know which *part* to take, the *Affirmative* or *Negative*.

The questions as I conceive are these that follow.

1. Whether all that our *Prelates* have borrowed of the *Church of Rome*, and imposed upon the people, ought to be still retained in the *Church of England*?

2. Whether the *Images* of our *Mediator*, and the *Saints* are usefull

usefull Ornaments in Protestant Churches?

3. Whether any *Prelate* be *endued* with the power of *sole Ordination* and *Jurisdiction Jure divino*?

4. Whether *they* who defend the *Protestants* of *Ireland* against the *Rebells* by force of *Armes*, are therefore to be esteemed *Machinets*?

5. Whether *that faith* which is grounded only upon *Tradition*, ought to be esteemed a *Divine faith*?

6. Whether the *spirit speaking* in the word to the conscience of *private men* ought to be esteemed a *private Spirit*?

7. Whether any *Reprobate* can ever be converted or saved?

8. Whether the *Papists* of *England*, & *Rebells* of *Ireland* with their *Confederates* did endeavour to extirpate the *Protestant Religion* and plant *Poperie* in its stead?

9. Whether *they* who endeavoured to impose a *Popish Service-Booke* upon *Scotland* by force of *Armes*, were of the *Mahumetan* persuasion?

10. Whether the *School-men* are *Competent judges* in any point which concerns the *Mysterie* of *Faith* or *Power* of *Godlines*?

11. Whether the *Nationall Covenant* contradict it selfe?

Sir, if you please to answer upon the *three first questions* in the *Schools*, and hold them as you seem to hold them all *Affirmatively*, I shall endeavour to prove the *Negative*.

To all your *scoffes* and *abuses* I have nothing to reply; if *God* bids you *revile* or *curse* me, I shall submit to *God*; you call me *Fool*; *Bedlam*, *Turke*, *Dog*, *Devil*, because I give you *seasonable* advice: Sure Sir, *Nazianzen*, *Prosper*, &c. were not guilty of such *Poetry*, nor did *Prudentius* teach you any such *streimes*.

I did very honestly forewarn you of a *visitation*; it is I thinke proper enough to enquire into *matters of fact* at a *visitation*. Now whether *Copes* have been put to a *superstitious use* is not a question to be determined by any but *In-Artificiall Arguments*, I mean by *sufficient witnesses*. To that which you *Prophecie* of, that I am like to be a *Visitor*; I answer 1. I thinke you have litle ground for such a *Prophecy*: I call it a *Prophecy*, for I am sure the *House*s of *Parliament* have not yet named any *Visitor*. 2. You talke much of the *wisedome* of the *High Court* of *Parliament*; and can you ima-

imagine that so wise a *Court* or (as you terme it) *Councell* will make choice of a *Bedlam*, a *Turke*, *Dog*, &c: to visit so many prudent and learned *Doctors*?

Sir, you say you are not satisfied with my *Arguments*, you might have consider'd that I doe reserve my *arguments* till we meete at *Schooles*, our worke for the present is to draw up the *Points* in *Controversie* into formall *questions*; I have you see formed some *questions*, if you please to adde more, you may, I shall be ready to give you the best *satisfaction* I can, after these are discussed, if I be not called away to some better *employment* by those who have power to dispose of

Your humble Monitor,

FRAN: CHEYNELL.

An { *Omnia à Missali Breviario necnon Pontificali Romano à Prelatis nostris decerpta, populorū obstrusa in Ecclesiam recipienda sint?*
Christi Sanctuariorū, imaginis Reformatorum Templis nihil sint ornatus?
Soli Prelato potestas Ordinationis nec non jurisdictionis jure divino competat?

-In hisce questionibus animi tui sententiam expectat

FRANCISCUS CHEYNELL.

Having read over this *Letter*, I felt two contrary *Affections* move within my selfe. First, I was sorry, that it began in that kinde of *business*, which uleth to have the same mischievous effect upon minds not addicted to *quarrels*, as *blear eyes* have upon other eyes more sound. Which finde themselves insensibly infected by *beholding*; And in the presence of those that are *bleared* unawares learne their *imperfections*, and become *bleared* too. Next, I was glad, that the *Controversies* betweene us, (which like the originall of *mankinde*, began in two, and in a short time had multiplied themselves past number) were at length reduced to three *latine questions*, and those to be disputed in the *Divinity School*; while that part of *Oxford*, which understands no other *Tongue*, but that in which they dayly utter their *commodities*, if they had been present towards the making of a *thing*, had yet beene absent to the

the dispute. Thus divided, therefore, between my *propositions* to *Answer* the reproachfull Preface, and my *alacrity* to comply with the *Conclusion* of the precedent Letter, I returned this following *Answer*.

Sir, When I had open'd the Letter you sent me on Saturday night last, Jan. 30. and found by the first period of it, that as your first Letter shew'd you a great Master in Detraction, so in this you had learnt the Art to make the Scripture revile me too, and taught two of Solomons * Proverbs to call me Fool; Finding also in the next * Pro. 26. 4, 5. period how naturally and uncompelled ill language flows from you; who do here confess that you did let loose your pen that I might see, how easily, and with what *unforc'd* Dexterity, in the last serious part of the Day, without premeditation, or the expence of Study, you could revile me; And withall, that you did let flye so many quibbles (as the exercise of your Recreation, I presume) to mindle me of my more industrious Frisles, I must confess. I not onely look't upon you as a Person fit to sit in the * Seat of the Scornfull; but as one very * Psa. i. 1: capable to be requited with a Proverb; which the same * Chapter which you quoted, presented to me at the 18. & 19. Verses; where 'tis said, *It is as a mad-man who casteth firebrands, Arrows, and death, so is the man that deceiveth his neighbour and saith, he is in sport.*

Sir, I should not have applyed this piece of Scripture to you by way of *Revelation*, (which may seem to have some bitterness in it) had you not at the very threshold and first unlocking of your Letter, verified this Proverb upon your self, by casting firebrands and Arrows first, and thereby deceiving me, who (upon your promise that I should be spiritually dealt with) that is, as a Diviner engaged in a needles Controversie with a Diviner ought to be) unsuccessfully flattered my self, that for the future, though I could not expect much Reason or proof of Argument from you, yet you would certainly bind your self to the *Laws* of *Solomon*; and good Language. How you have made good your promise, will appear to any, who (besides the reproachfull proverb with which you began your Letter, and for which, a greater then Solomon hath said, you shall be in * Danger of Idleness) shall read the puddle of your Letter; which streams from the first foul Springs, and Head of it; whereby having first charged me in my writing to you with *Idleness* and *Folly*, you applyed an Excof to the Ditt and mine of your pen, that I see you in the Copy, and as foul in my Expressions first.

Sir, I though the saying of *Idleness* be one of the best *comparisons* of

Detraction, Convitia spreth exolefcant, and though I have always thought that to enter *combate* with a *Dunghill* is the way to come off more *defiled*, yet finding my self *engaged* (like one of the *poeticall Knights errant*) with an *Adversary* that will not onely *provoke* me to *fight*, but, whos *best weapon* is to *defile* me out of the field, I shal for once apply as good *perfume* to the *stench* you speak of, as can possibly in such times make me walk the *streets* in my own *Oxford*, *uncandens'd* not by you made *foggy*, *Ayre*; And shall make it evident, first to your self, next to the world, (if you will consent that what thus *secretly* passeth between us shall be made *publike*, and *Printed*.) that you are not onely *falsible* in your most sad, and melancholy considerations, but in those more *pleasant*, *mirthful* chymes of *quibbling*, for which I before placed you in the *Chaire*.

First, sir, you bid me read over my *two Sermons* and the *two letters* which I have sent you, as if they were yours, and then *impartially* tell you, whether I am not to *pass sentence* upon them as you do; That they are *Dissoiles Nuga*, *Elaborate Follies*.

To which my Reply is; First, that there is so much *loyalty*, and so little *self-interest* in them, that my *imagination* can never be strong enough to Suppose them to be yours, Next, That what *Folly* soever betrays it self in your *expressions*, yet the *matter* is built upon such *sure rocks* of the *Scripture*, that 'tis not all the *waves*, or *Tempest* which you can raise against them, will be able to reduce them to the fate of a *House built upon the Sand*. Thirdly, (since all *Disputes*, as well as *Wit*, are like a *Rest Kept up at Tennis*, where good *playens* do the best with the best *Gamsters*.) I do sadly promise you, that when ever you shal either write or urge to me such *Arguments of serious Consideration*, that I shal not have reason to think *St. Pauls* saying verified in my *Expressions*, that my *Foolish things* are sufficient to *confound*, and bring to nought your *wise*; I wil lay aside the *Folly* you tax me withal. In the mean time, if you think my *Letters* to you (By what *Gloss* soever my *Sermons* were made) are *elaborate*, pray compare the *Dates*, and *Receipts* of them, with the *No-dates*, and uncertain *Receipts* of yours; And you will find that the *longest letter*, I have yet written to you, was but the creature of *two days*, when your *unlaborate answer* to it back again was the *Birth*, and *Travel* of a whole week.

Having said this, Sir, by way of *Answer* to your *ungasped-like* *preface*, I shal next, (confining my self once more to your own *method*) address my self to the *examination* of the rest of your *letter*. A hard task,

task, I confess; It being so much a *Twin-brother* to your former. where your *evasions*, and *little escapes* are so many, and your true substantiall, solid *disproofes* of any one thing which I have sayd either in my *Sermons* or *Letters*, so few, that, to deal freely with you, my *Conflict* with you hitherto hath been (and for ought I yet foresee is like to prove) like the *Fight* between *Hercules*, and the *River Achelous*; which when 'twas, foyled in one *shape*, could rise the *Conquerour*, and presently provoke him to a fresh encounter in another. Sir, I could wish (without your strange endless multiplication of *Questions*) you would assume to your self some *constant figure*, wherein I might say, I grappled with a bodied *Adversary*. But changing *Form*, as you do, and putting me still to prove that which you have not yet so much as seemingly *confuted*, pardon me (I beseech you) if I say, that my *combate* with you is not only like the *combate* of *Hercules* with that *River*, but like his, who thought he had entered *Duell* with a *Giant*, and after much toyl found himself encountred by a cloud.

First, you conceive, that I preach in defence of all *Images* set up in any *Chappell* within this *Vniversity*. Sir, This is but your *conceit*, of which you, not I am guilty. My sermon, if you mark it, is not so confined either to *Vanlings Draughts*, or any other mans *pencil*, as to defend what ever their *Irregular Fancies* shal draw; or not to defend what ever, either heere, or any where else, they shal regularly limbo. But if your *conceit* were true, what doth your *Logick* infer, That because some *Chappels* are adorn'd with the *Images* of some of the persons in the *Glorious Trinity*, therefore I must acknowledge all *Images* of that sort ought to be taken down? Pray, Sir, how long hath the single-*Topick* of your meer *Affertion* been of such forcible *Authority*, that without any other prooffe, you should think me obliged to hold such *Images* worthy of expulsion, because you say they are? Had you either from *Scripture* (the most perfect *Rule* for the Decision of *Controversies*) or from *Reason*, (Though in your esteem but a piece of nature corrupted) urged any one necessary *Argument* to prove them *unlawful*, or things which deserve to be called the *Idolatri* or *Superstition* of the place, perhaps being a *servant* to *Demonstration*, (though a *favourite* of the *muses*): I should have been one of the first that should have cryed out for *Reformation*. But this not being done by you, nor indeed, possible to be done by any other, though my sermon speak not of any *image* of any person in the *Trinity*, yet I conceive all *Arguments*, which shal strive to prove, that no picture of any person in

the *Trinity* ought to be the *Ornaments of a Church, or Chappell Window*, will be as frail and brittle as the *Glass* in which they stand. Sir, I have said in my last *Letter*, and shal repeat it in this, that 'tis not you, but *nature* and the *numerous places of Scripture*, which forbid to make any *picture of God*, (either taken for the *Divine essence* common to all the *three persons*, or for the person of *God the Father* distinct from the other *two*) which perswade me that any such *picture* (besides the *impossibility*) is *unlawfull*. And therefore you need not have put your self to the unnecessary trouble to hang your *Margin* with *quotations* taken out of *Bellarmino*, or *Aquinas*; since all such *quotations* applied to that which I have said and you have cited, which is, That *all pictures of God are a breach of the second Commandment*, do strike me no more, then if I should ever conflict with those dead *Arms-Captains*, which in *hangings* threaten to assault the spectatour with *imaginary, woven Lances*. Much less need you so superfluously have called *S. Paul* from the *third heaven* to prove, that (because he once quoted this *Greek Hémistich* out of *Aratus* *ὅς ἐστι θεὸς ἵσχυς*, that we are the *Off-spring of God*) *God is not like to gold, silver, or stone, gotten by the art of mans device*. Since by that which I have said of him in my former *Letter*, you are oblig'd to testify for me, that I have urged convincing reasons to prove he cannot be: which Reasons, as borrowed from *nature* and the *schoolmen* (with whom, sir, I hope you are not implacably fallen out) I do not urge as the *supreme Judges* of what I there prove, but as *subservient mediators*, which carry a music and consent to that which *God* hath said of himself in the more perfect *Rule* of his *Word*. So that, for doing this, to charge me (as you do) with the Study of the *Lullian Art*, is either *nonsense* in your *Letter*, or an *Illation* which resolves it self into a contemptible mistake; which is, That because *Lullius*, who wrote of *Chymistry*, was called *Raymundus*, I, who have read another *Raymundus* who wrote of *Natural Theologie*, am to be called a *Lullianist*, which is a *Logick* as wretched, as if I should say, Mr *Cheyne* hath read *Cicero*, and hath made him a *marginal note*, Therefore he is a *seeker of the Philosophers Stone*, and study's to convert the *Ore* and *Tin* of the *kingdom* into *Gold*. Sir, Your *Logick* is not much mended when you say, That the *Word* (*ther euph*) is sometimes *Illative*, sometimes *Ordinative*. For take it which way you will, As it stands in your last *Letter*, you are bound to give me thanks as a *Poet*, that I dealt not with you as a *Sophister*, and proclaimed your infirmity for having uttered a *contradiction*. Which *contradiction*, I confess, might have been avoided by

by the insertion of the *omitted word or two*, for want of which, you say my *sophisticall Criticism* is abortive, and came but with one leg into the World.

In answer to your next *Paragraph*, I shall most readily grant, That 'tis a *high fault* to *picture God*. Because, any such *Draught* not being possible to be made of him, but by resembling of him to *something* which is able to afford a *Species or Idea* to the *sense*, would, (besides the *Falseness* of it, where a *gross material figure* should represent a *pure, invisible Essence*) degrade him from the honour which he ought to hold in our *Minds* which are his *Temple*; in which *Temple* if he should hang up in a *frame or table*, which should contract and shrink him to the *finite Model* of a *man* or any other *creature*, 'twere the way to convert him into an *Idoll*; and so (as I have often said) to sin against the *second Commandment*, which as it may be broken by spending our *Worship* upon *false Gods*; so it may also be broken by our *false perceptions*, and *apprehensions*, and *venérations* of the *True*.

The case of the *Saints* is far otherwise. For whose *pictures* turn'd into *Idols*, as I have no where pleaded, (For as *Idols* I acknowledge they are the crime of those who worship them) so, as *Ornaments*, you will never be able convincingly to prove but that they may be innocently retain'd, and be lookt on by those who do only count them *speechless Colours*. The like may be said of all *Pictures* made of *Christ*, which pretend to express no more of him, than is capable of *Representation*, and exceed not the *lines and symmetry* of his *Body* and *flesh*. For I shall grant you that to *limb his Divinity*, or to draw him in both his *Natures*, as he is *Deity*, and *God* as well as *man*, is altogether impossible, and not in the power of any *Painter*, though we should recall *Apoles*, or *Parrhasius* from their *Graves*, and once more put *Pencils* into their *Hand*. You know, sir, if a *man* should have his *picture* drawn, 'twould be an impossible task, if he should enjoyn the *Painter* to *limb his soul*, as well as the *proportion and features* of his *Body*, since the *Soul* is a thing so unexpressible to the *sense*, that it scarce affords any *Idea* to be understood by the *mind*. Sir, if you have read Aristotles *Books* *de Anima*, you will there find, that the *proper Objects* of all the *senses* besides those of the *Eye* (though much grosser than *Spirits*, or *Souls*) cannot be brought into *picture*. A *Painter* may draw a *flower* but he cannot *limb a scent*. He may paint *fire*, but he cannot draw *heat*. He may furnish a *table* with an *imaginary banquet*, but he that should offer to taste of this *banquet* would find himself *cozen'd*. The Reason is, because *Nature* itself makes it impossible for the *proper Object* of

one *sense* to be the *Object* of another; And finds not *art* or *colours* for any thing *invisible*; But only for those *Superficie's*, *Symetry's*, and *sensible parts* of Things, which are first capable to be *seen*, and then to be transcribed into a *picture*. But why that part of Christ, which after his Resurrection, (when it began to cease to be any longer a part of this *visible World*) was *seen of above five hundred brethren at once*, may not be painted; Nay, why the *figure of a Dove*, or of *cloven Tongues of fire* (wherein the *third person* in the *glorious Trinity* appeared, when he descended upon our Mediator Christ, and sat upon the *heads of the Apostles*) may not be brought into *imagery*, I must confess to you, I am not sharp-witted enough to perceive. Though this I shal freely say to you, (and pray do not call it Poetry): That to maintain that Christ thus in *picture* may be *worshipt*, is such a peece of *Superstition*, as not only teaches the simple to commit *Idolatry*, but endeavours to verifie upon him in *colours* the reproach which the calumniating Jews stuck upon his *person* and to make him thus painted, a Seducer of people.

As for your fourth *paragraph*, (which assaults me the second time with an Argument without an Edge, which is, that the *Sun and Images cannot be put in the scales of comparison in point of fitness to be preserved*) having in my former *Letter* already answered you, I shal not put my self to the needless trouble, the second time to confute it.

For answer to your Fifth, pray, Sir, read that part of my *Sermon* which you have corrupted into a *quibble*; And, there you shal find, that what I say of *clean linnen* is not, as you say, a *slifting Fallacy*. But I there say that which you wil never be able to controule; which is, That by the same reason that you make *Surplices* to be *superstitious* because *papists* wear them, you may make *Linne* also to be *superstitious* because *papists* *shift*; And so conclude *cleanliness* to be as *unlawful* as *Surplices* or *Copes*. Sir, this is *Discrepation*; I confess, the same Answer twice served in to you; not out of scarcity or barrenness, or for want of another Reply but because much of your *Letter* is but *crambe repetita*, a *carret* twice *boyled*.

Your sixth *paragraph* is a *saggor* bound up with more sticks in it, then you, without *poetical Licence*, can possibly gather from my *Letter*; where, Sir, I only promise you, (when ever you shal call upon me) to derive to you all the *ancient parts of our English Liturgy* from *Liturgy* which were in the Church before *papery* was born. Of which if any part be to be found in the *Rubricks* of the Church of Rome your *logick* wil never be able to prove, that therefore 'tis to be rejected as

trash and trumpery in ours. Good things, Sir, lose not their goodness, because they are in some places mingled with *superstitions*. Nor, as I told you before, do *David's Psalms* cease to be a piece of *Canonical Scripture*, because they are to be found bound up in the volumn with the *Mass*. Sir, if what ever is made use of by the *Pope*, or touches upon *Rome*, should be *superstitious*, the *River Tiber* would be the most blameable river in the World. What you mean by a *prelatical Faction* here in *England*, or what they borrowed from the *Rituals* or *pontifical* of *Rome*, is exprest to me in such a *mist* of words (which sound big to the *common people*, and signifie nothing to the *wise*) that, I must confess my *dulness*, I do not understand you. If you mean, that they inserted any *new peeces* into the *old garment* of our *Comon-prayer-book*; and those borrowed from the *Missal*, or *Breviary* of *Rome*, I beleieve, Sir, (abstracting from those *alterations* made in the *prayers* for the *King*, *Queen*, and *Royal issue*, which the *Death of Princes* exacted, (unless, for constancy sake, you would have them allow of *prayers* for the *dead*; and in *King Charls* and *Queen Mary's* days, to pray still for *King James* and *Queen Anne*, which would be a piece of *popery* equal to the *invocations of saints*.) you will find nothing *modern* or of such *new contrivance*, as past not *Bucers Examen* in the *raign* of *Edward the sixth*; And was confirmed by *Act of Parliament* in the *raign* of *Queen Elizabeth*. In saying this in their defence, who had the ordering of such *changes*, I hope Sir, you will not so uncharitably think me imbarckt in their *Faction* (which truly to me stil presented it self like the *conceal'd Horses under ground*, a *fition* made to walk the *streets*, to terrifie the *people*) as to perswade your self, after my so many professions to *fall a sacrifice* to the *Protestant Religion*, that it can be either in the power of the Church or *court of Rome*, to tempt me from my *Resolution*: Which is, to go out of the world, in the same Religion I came in.

Sir, I gave warning in my last *letter* not to venture your writings upon the Argument, which deceives none but very *vulgar understandings*, and which I in my Sermon cal the *Mother of mistakes*; which is, from an *accidental concurrence* in some things to infer an outright *similitude* and *agreement* in all. Because *Bellarmino* says *tradition* is a better *medium* to prove somethings by, then a *private spirit*; and because I in this particular have said so too, you tacitely infer that I and *Bellarmino* are of the same Religion; which is the same, as if a *Turk* and a *Christian* saying that the *Sun* shines, you should infer, that the *Christian* is a *Mahometan*, and for saying so, a *Turk* I confess, you do not say we are both of the same Religion: but that I, in preferring

Tradition, which you your self, in your seventh paragraph, shew to be the *Constant and universal Report of the Church* before the Testimony of the Spirit speaking in the Word to the Conscience of private men, am more profane than he. Heer, sir, you must not take it ill, if I expose you to the censure of being deservedly thought guilty of a double mistake. The one is, that if *Bellarmino* in this particular were in an *Error*, and if I had out-spoken him in his *Error*, yet the Laws of speech will not allow you to say, That in an unprofane subject, either of us is profane; more *heretical*, or *mistaken* you might perhaps have said: and this, though a false Assertion, might yet have past for right Expression. But to call him *positively*, and *incomparatively* more profane, because we both hold, That a Drop is more liable to corruption than the Ocean, or the testimony of all ages of the Church is a fuller proof of the meaning of a text in Scripture, than the solitary Exposition of a man who can persuade none but himself, is as incongruous, as if you should say, that because *Bellarmino* wrote but three *Volumns*, and *Abulenſis* twelve, therefore *Abulenſis* was a greater Adulterer than He. Your other mistake is, That you confound the Spirit of God speaking in the Scripture with the private Spirit (that is) Reason, Humour, or Fancie of the person spoken to. Sir, let that blessed Spirit decide this controverſie between us. He sayes * that no Propheſie of the Scripture is of private Interpretation. That is, so calculated, or Meridianized to some select minds & understandings, that it shall hold the candle to them only, and leave All others in the Darke. But, if you will consent to the Comment of the most primitive Fathers on that Text, The meaning of it is; That as God by his Spirit did at first dictate the scripture, so he dictated it in those things which are necessary to Salvation, intelligible to all the world of Men, who will addict their minds to read it. It being therefore a Rule held out to all mankind, for them to order their lives and actions by, and therefore universally intelligible to them, (it should else cease to be either Revelation or a Rule) for you to hold that it cannot be understood without a second Revelation, made by the same Spirit that wrote it, to the private Spirit of you the more-Cabinet Reader, is as if you should inclose and impale to your self the Ayre, or Sun-beamer; And should maintain that God hath placed the Sun in the firmament, and given you only eyes to see him. In short, sir, 'tis to make his Word, which was ordained to give light to all the World, a Dark Lanthorn; In which a candle shines to the use of none but him that bears it.

Your Eighth Paragraph being the third of your eleventh Questions as also the close of your ninth, shall receive a latine Answer from me in the Divinity School.

Your next Paragraph is againe: the *Hydra* with *repullulating Heads*: Where, first, you put me to prove the purity of the *Doctrine, Discipline, and Government* in *England*. Which, being managed by a *Prelaticall faction*, whom, you say, I call the *Church*, was not excellent, if I reckon from the year 1630. to 1640. As for the *Doctrine*, Sir, I told you before, that the *Primitive Church* is selfe was not free from *Heresies*. If therefore I should grant you (which I never shall, till you particularly tell me what those *erroneous doctrines* were) that some men in our *Church* were *heretodox*, nay *hereticall* in their *opinions*, yet I conceive it to be a very neede neighbour to *heresy* in you to charge the *doctrines* of persons upon the *Kingdome* or *Church*. Such *Doctrines* might be in *England*, (as you whether out of Choice or Luck have said) yet not by the *Tenets* or *Doctrines* of the *Land*: No more, then if you should say, that because *M. Terbury* and some few others hold the *Equallity* of the *Saints* with *Christ*, the whole *Kingdome* is a *blasphemer*, and was by you confuted at *S. Maries*. The *publick doctrine* of the *Church of England* I call none but that which was allowed to be so by an *Act* of *Parliament* of *England*; and that, Sir, was contained in the 39. *Articles*. If any *Prelate* or *inferiour Priest*, for the *Cicle* of *yeares* you speak of, either held or taught any thing contrary to these, (as it will be hard I beleieve for you to instance in any of that side who did) you shall have my consent, in that particular, to count them no part of our *Church*. In the meane time, Sir, I beseech you be favourable to this *Island*; and think not that for *ten yeares space* 'twas *hereticall* in all the parts of it on this side *Bermick*. Withall, Sir, I desire (since you have assigned me an *Epocha* to reckon from) that you will compare the worst *doctrines* which wore the date of the *Trojan Warre* among us, with those which have since broke loose in the space of a *Warre* not halfe so long, and you will find, that our *Church* for those *ten yeares* you speak of more a garment, I will not say, as *seamless* and *undivided* as *Christs coat*: But since the *Solliers* did cast lots upon it, so much *heresie*, as well as *schisme*, hath torne it asunder, that 'tis now become like *Iosephs coat* imbrued in blood, where no one piece carries colour or resemblance to another. As for the *Discipline* and *Government* of our *Church*, (if you would speak you: *conscience*, and not your *gall*) you would confess, that the

~~the same~~ and ~~structure~~ of it was raised from the most Primitive Modell that any Moderne Church under the ~~same~~ was governed by. A Government so well sized and fitted to the Civill Government of the Kingdome, that till the insurrection of some false Prophets, who presumed to offer strange fire before the Lord, and reduced a Land which flowed with milk and honey, into a wilderness; they agreed together like the two Scripture-brothers, Moses and Aaron; and were the two banks which shut up schisme within its channell, and suffered not heresie or sedition to overflow their bounds. In short, Sir, I know not into what new forme this Kingdome may be moulded, or what new creation may creep forth from the strife-full heap of things, into which, as into a second Chaos, we are fallen; But if the Civill State doe ever returne to its former selfe againe, your Presbyterian Government, which was brought forth at Geneva, and was since nested up in Scotland, mingled with it, (if I be not deceived in the principles of that Government) will be but a wild Vine ingrafted into a tree. Upon which unequall, disproportioned Incorporation, we may as well expect to gather Figs of Thistles, or grapes of thornes, as that the one should grow so Southerne, the other so Northerne; that one harmonious, muscall Body should arise from them thus joyned. What Errors in Government or Discipline were committed by the Prelates, I know not; neither have you proved them hitherto chargeable with any; unless this were an error, that they laid an Ostracisme (as you say) upon those that opposed your Government. I beleeve, Sir, when Presbytery is set up, and you placed in your Consistory with your Spirituall and Lay-Brethren, you will not be so negligent, or so much asleep in your place, as not to find an Ostracisme for those, who shall oppose you in your office. In the meane time, Sir, to call them, or those, who submitted to their Government, A Prelaticall faction, because the then wheels of their Government moved with an unanimous undisturbance, is, I beleeve, a calumny, which you would faine fasten upon them, provoked (I suppose) by the description which I have made of the conspiracy of the False Prophets of Jerusalem in my Sermon. I must deal freely with you, Sir, do but probably make it appear to me, that this Faction in your letter was like the Conspiracy in my Sermon; Do but prove to me, that the Prelates devoured soules; That they took to themselves the Treasure, and precious things of the Land;

That

That to effect this, they kindled the first spark towards a *Civil War*; & then blew it into such a flame, as could not be quencht but with the blood of *Husbands* ravish't from their *Wives*, and the slaughter of *parents* prest and ravish't from their *children*: Doe but prove to me that they made one *widow*, or built their *Honour* upon the ruine or calamity of one *Orphane*; Lastly, do but prove to me that the *Priests* (whom you make to be the *lower orbe* of their *Faction*) did so mingle, and confound the *services* of the *Church*, as to put no difference between the holy, and profane, or that in compliance with them, they saw *vanity*, and *divined lyes* to the *people*, and I shall think them capable of all the hard language, which you or others have for some yeares heapt upon them. Till then, Sir, pray mistake not *Concrets* for their *Abstracts*; nor charge the faults of *persons*, upon the innocency of their *functions*. *Prelacy* is an *Order* so well rooted in the *Scripture*, though now deprived of all its *Branches* in this *Kingdome*, that I verily persuade my selfe, that as *Caiaphas* in the *Gospell* when he spoke *Prophecy*, perceived not himself at that time to be a *Prophet*; so you (over-rul'd by the guidance of a *higher power*) have in this *Paragraph* exceedingly praised *Prelacy*, whilst you laboured to revile it. For either it must be *Non-sense*, or a very great *Encomium* of it, when you say, that as long as it enjoyed a root here in this *Kingdome*, it had not only a destructive influence into the evils of the *Church*, but of the *Civill State* too. If the *Influence* of it were so destructive of evils, (as indeed it was) pray with what *Logick* can you say, that *Salus populi quæ suprema lex est*, did compell the *Parliament* to extirpate a thing so preservative and full of *Antidote* both to *Church* and *State*?

Sir, if mens *styles* & *denominations* be to be given to them by the place & *elymate* where they are borne & bred, I shall grant you are an *English*, nay an *Oxford Christian*. But if you preach, & maintain, that *A Religion is to be propagated by the Sword*, I must tell you, that an *English Presbyter* may in this case be a *Turkish Prophet*; and that though his *Text* be chosen from the *Gospel*, yet the *Doctrine* raised from it, may be a piece of the *Alchoran*. I shall allow you to say that the *Protestants in Ireland* had a *Right* to the defence of the free exercise of their *Religion* against the furious assaults of the bloody *Rebells*. But when you tell me that *Christ is King of Nati-*

ons as well as King of Saints, (which I shall grant you) and say,
 that as one of his wayes to *make Pra clytes* is by the *perswasion* of
his Word and Spirit; so, if that will not do, his other wayes to *break*
the power of Amichrist, that is, (as I conceive you mean) to con-
 vert men from *Popery* is by *civill and naturall* meanes; that is, (if
 you meane any thing) to compell them to be *Protestants* by the
Sword; Me-thinks I am at *Mecha*, and heare a piece of *Turcisme*,
 preach't to me by one of *Makomet's Priests*. In short, Sir, whether
 the *Papists* in *England* were confederate with the *Irish Rebels* I
 know not: But doe you prove demonstratively, not jealously, to
 me, that the *Queene* and her *Agents* had an intent to extirpate
 the *Protestant Religion*, and to plant *Popery* by the *Sword*; and the
Army that should bring that designe to pass, shall, in my opinion,
 be styled an *Army*, not of *Papists*, but of *baptized Janizaries*. As
 for your bidding me dispute the right of taking up *Armes* in such
 a case, with the *Parliament*; First, I must desire you to accept the
 Answer which *Favrouinus the Philosopher* gave to a friend of his,
 who askt him, why he would let *Adrian the Emperour* have the
 better of him in a *Dispute*; I am loth to enter into an *Argumen-*
tation with those who command *Thirty Legions*. Next, Sir, if I
 were of consideration enough to be heard to speak publicly to
 that *Great Assembly*, having first kiss't my *weapon*, I should not
 doubt, with all the *respective liberty*, which might witness to them
 that I strive not to diminish the *rights* of their *power*, but to de-
 fend the *truth* of my *cause*, to tell them, that to come into the field
 With an armed Gospel, is not the way chosen by *Christ* to make *Prose-*
lytes. If this be an error or mis-perswasion in me, shew me but one
 undeniable demonstration of the *Spirit* to disprove it, besides your
 untopicall perswasion of your selfe to the contrary, and, without any
 farther conference, or dispute in this point, I shall acknowledge my
 selfe your convert, and be most glad to be convinced. In the mean
 time, Sir, you are obliged, (though I be in your opinion in an
 error) to think more nobly of me, then of those *Camards* of your
 side, who durst not speak *Truth* in a time of danger, when you see
 me, in the like time, such a resolute *Champion* (as you conceive)
 for the *Wrong*.

Sir, 'tis one of the prayles of a good picture to be drawne so
 lively, that every one in the room that beholds it, shall thinke it
 lookes

looks only on him; 'Tis just so with some *Texts* in *Scripture*, and some parts of *morall Philosophy*; which when they speake very Characterizingly of an irregular *passion*, or *vice*, if they meet with a man *Conscious*, and one subject to such *passion*, remember him of his guilt, and prick his minde as if he only were signified by that which was writ to all the *World*. By your charging me that I dealt more sharply with you then I shoald, you give me cause to suspect, that my *Letter* proved such a picture to you; and you to your guilty selfe seemed a person so concerned. The words of bitterness which you have layed together in one heape, are composed of such *Language*, as upon your twentieth perusall you will never be able to finde in my *Letter*. Sir, *Christianity*, and my profession (however you in your letter forgot both) have taught me not to returne *Vomit* for *Vomit*. And the love which I beare to to the *Civility* of *expression*, would never suffer me to be so revilingly broad. If I made use of one of *Seneca's Epistles*, or of *Tully's Paradoxes*, or *Horace's poetickall Controversies*, and if you would apply what they said of *Ambition*, *Pride*, or *Choller* to your self, certainly, Sir, you have no reason to call this the *Luxuriancy* of my wit. And thereupon to inferre these *provocative conclusions*; that my wit is *wanton*, therefore I am *effeminate*. That I am *superstitious*, therefore *lascivious* too. Sir, as my wit is so poore that I shall observe your *Councell*, that is, never wax proud upon the strength of it, or despise those that are more weak, so (without sparing me at all) I doe once more challenge you to prove, that the *wantonness* of it hath betrayed me to the loose *Conversation* of any that are light. Lastly, Sir, I hope you doe not thing I have so much of the *vaine glory*, or *selfe-conceitedness* of those *Reverend Hypocrites* in the *Gospell* in me, who were able to boast of their long *Prayers*, and broad *phylacteries*, and of their fasting twice a weeke, that I will offer to thinke my selfe more temperate then the *Apostles*. Yet, Sir, I dare once more challenge you, & the precise of your inspired informers, to prove me at any time guilty of the breach of the *Text* you quote against *Suifearing*, and *Drunkenness*. *Luk. 21. 34*. That part of your *Paragraph*, therefore, which ends in *exhortation*, is a piece of *Homily*, which returnes to you, to be made use of towards some other on the next last *Wednesday* of the month, where *Fasting*, and *Sobriety* will be seasonable *Theams*.

I grant, Sir, that *Reprobation is a Mystery to be trembled at*. Yet Sir, all they who (maintaining it to be *absolute*) doe revive the fiction of the three *destinies*, where one holds the *Distaffe* on which the *Thread* of every mans *Fate* is spun, and doe preach a piece of *Zeno's Philosophy* for a piece of *Saint Paul's Epistles*, can have no reason to accuse me of a *jest*, because I apply'd a *spindle* to the *Distaffe*, on which mens *fates* are rolled. Sir, in plainer termes, as *absolute Reprobation*, is a piece of *Stoicisme*, which was never held to be *Christian*, till it crept forth into the Church from the same fancy, which was the *wombe* in which the *Presbyterian Government* was formed, so me thinks, *Lucian*, Sir, (how cheaply soever you think of him, or me, for having closed my last letter to you with a piece of his *Nigrinus*) in his confutation of this *Heathenish Error* (which hath made so many hang themselves) jureth Arguments which would become one of the *Fathers* of the Church. I know not whether you have read his *Ἠθικά*. But if you have, he there tells you, that if there be such a thing as the *fatall Decree*, you speak of; 1. That all they who lye under the *Inflexibility* of it, being tyed by an unalterable *necessity* to do what they do, can in no reason be rewarded if they do well, nor with any Justice be punished if they do ill. Next, that the *Sinnes* which they commit, (if they cannot but commit them) are not to be called their *Sinnes*, but the *Sinnes* of that *Decree* which laid this *necessity* upon them. And, therefore, Thirdly, that a *murderer* (thus predestined) if he should be arraigned, may say to any Judge thus *stoically* persuaded, Why doe you accuse me? Pray call my *Destiny* to the Bar; and do not sentence me, but my *fate* to the Racke and Wheel. I was but an oversway'd *Instrument* in this *Murder*; and was but such an *Engine* to my *Destiny*, as my *Sword* was to me. Though this were spoken by a *Heathen*, only in disproof of *Fate*, yet since *Saint Chrysostome* in more then three *Sermons* had said the same things in disproofe of *absolute Reprobation*, I hope, Sir, neither *Calvin*, nor *Piscator*, have so mistaught you to understand *Saint Paul*, as from any *Epistle* of his to conclude peremptorily, that any without their *deserts* are given up to a *Reprobate minde*, and finally struck & necessitated to a remediless *impentence*. The 9. Chap. of the *Romans*, I have long since considered, and studied it by the most serene, *impartiall lights* which might be shewn

the great *Mysterie* to me which lyes so obscurely there wrap'd up. And to deale freely with you, the best *Commentator* I ever yet met with to lead me through the darkness of it, was another place of *Scripture* or two set in presence, and *scale* with *these*, both which joyned, me thought, made perfectly the *Cloud* which guided the *Jewes* through the *Wilderness*, which was a *Cloud* to the *Egyptians*, but a *pillar of fire* to the *Israelites*. Sir, I know that neither Saint *Paul* hath written *Contradictions*, nor any other of the *Apostles* written that which is *Contradictory* to Saint *Paul*. Sir, I presume, also, that *Aristotles Book* *met' Epanoias* hath not so forsaken your *memory*, but you know that an *Universall Affirmative*, and a *particular Negative* are a perfect *Contradiction*, and cannot both be *true*. Here, then, stands the case. You, building your *Opinion* upon the *Base* or great depth of the ninth *Chapter* to the *Romans*, inferre from thence that *God gives Repentance only to some few*, whose peremptory will 'tis that *they only shall be saved*. Saint *Paul* in his first *Epistle* to *Timothy*, *Chapter 2. vers. 4.* gives us a *line* and *plumbet* to sound this *Depth*; and sayes expressly, That 'tis the will of *God* that *all men should be saved*. Between these *propositions*, 'tis his will that *all shall*, and 'tis his will that *only a few shall be saved*, there is no *Medium*, in which they may be reconciled; but one of them must necessarily be *true*, the other *false*. This, then, being so, I have alwayes held it safer to build my *Faith* upon those *clear* places of the *Scripture*, which have no *vaile* before their *face*, then those which are *mysterious*, and lead me to a *Base* over which I stand *amazed*, but cannot from thence *infer*. I doe farther profess to you, that I am not so wedded to *this* or any other *Speculative Opinion*, but that, if you will shew more convincing *Scripture* for the contrary, I shall most readily renounce my *owne* thoughts, and espouse my self to *yours*.

Your *premonition* or *forewarning* of me that we at *Christ-church* would e're long taste of a *visitation*, hath since come to pass, and in part approved it self to be *true Prophecy*. Whether inspired by you or no, I know not, but there have been two with us, who have taken away as many *Copes* and *guils candlesticks*, as if they had been *superstitions*. Sir, 'tis no wonder to me that in our times *silver* should be *Poperie*; Or that *Church utensils* if they be *Gold* should be called *superstition*. But certainly, Sir, 'twas a great *misinformation*.

mation to send them to search for *Copes* or *things of value* to my poor *Provosts Chamber*; where there never was a *Cope*, though, perhaps, they might have found a long-disused *Surplice*, there. And as for *Idolls of price*, if they had *searcht* my *purse*, I believe that all the *papery*, which, in these *impoverishing* Times, they could have found in it, cast into the fire, like the *Jewish Earrings*, would neither have come forth a *Silver Crucifix*; much less so *wealthy* an *Idoll* as a *Golden Cal'e*.

Sir, since at length I understand you that by agreeing upon the true state of the questions before we dispute them, you mean that we should agree upon the *termes* in which they are to be *hold*, I am very ready to comply with you in that *reasonable* particular. But to accept of any, either of your *eleven English*, or your *three Latine questions*, in the *terms* in which you have *formed* them, I can by no means consent. First, Sir, Because I find a piece of *Artifice* in the *Web*, and *contrivance* of them, which hath something of a *Trap*, and *Snare*, and *Engine* in it. Which is, that by making them as *Papish questions* as you can, (especially one of them) where you insert the words *Missall*, *Breviary*, and *Pontifical*) words odious to the people, and part of the *dismall spell* which for six yeares hath raised the *spirit* of *discord* to walk among us; if I should hold it *affirmatively* under these *termes* of *hatred*, 'tis possible it may beget an opinion in the minds of those that know me not, that, though I have more then once profess'd my selfe ready to *fall a sacrifice* in the defence of the *Protestant Religion*, yet that this was but a *disguise* which concealed my *hypocrisie*, 'till provoked I were put to defend the *superstitions* of the *Church of Rome*. Sir, I know upon what *lesser grounds* then this, *come* in our *credulous times* have been unjustly called *Papists*. Next, Sir, if I should hold them *affirmatively*, with their *faces* thus *looking*, towards *Papery*, and should bring them thus clothed in your *termes* of *superstition* into the *Divinity Schoole*, I doubt very much whether the *publickness* of the *Defence* may not draw an *aspersiō* not onely upon me, and the *Moderator*, (if he will vouchsafe to sit in the *Chaire* whilst we quarrell) but upon the *whole* already too much *defamed* *University*, which *such as* you have from numerous *Pulpits* called long since *Papishly affected*; But if it should allow of such a *Dispute*, 'twould lead *swell* to your *calumnies*, and be endangered

In the evening to the afternoon, in which this Letter was sent, Mr. Cheynell returned an *Answer*, not so large, I confess, as I expected; but composed of *business*, to comply with my desire, that I incessantly felt a new strife within my self, how, having hitherto tolerably borne his *rougher* assaults, I should preserve my self from being conquer'd by his *softer*. Which I confess, have such a *fireable* charm upon my nature, *sifted*, and *tuned* to it by Religion, that the World cannot afford an *Enemy*, who shall make such a *compassionate* persecution against me; but that I shall be ready to afford him my *injuries*, and *strikes*, if he will be content to be retired there in a *calm*. I do further confess, that Mr. Cheynell, by undertaking to secure me against the *danger* which might have followed a *publicke* dispute, hath not only verified my expectation, and *set* twice himselfe a *generous* adversary, but by that *self* judgement of him self, hath made me see, what reason I have to complain of my *misfortune*, which hath left me onely the *will*, and not the *power*, to be in the like kind, as *generant* to *kill* back again. His Letter was to a *syllable* this. A

SIR,

I have been thinking much lately, and I am glad to find that you are
 also. You may be confident that the *Messenger* was not sent by me,
 because he return'd without you and without his *Letter*. I have writ
 up one *Letter* to London that did in the least measure reflect upon
 you; if your *Sermon* had not been printed, I had not put one
 word against it. I desire to deal with you in a *reasonable* way; and
 therefore I do accept of your *Academicall* proposition or challenge
 so often sent me; and because I find my *prayers* in some measure
 answer'd, and you more *civil* than heretofore, I shall deal *freely*
 with you. I do hereunder my *owne* hand assure you, that if you
 be *questioned* for defending these *Propositions* in a *Scholasticall* way,
 (you know *reproaches* are not *Scholasticke*) in the *publicke* Schools;
 I will answer for you; the *Parliament* will not question you for
 any *learned* *rationall* debate about *Prelates* or the *Common-Prayer-Booke*,
 for the satisfaction of your self and others; so be you and
 I will meet you if you please, at the *Door* of the *Chancery*
lodgings to morrow about two of the clock in the afternoon; I
 doubt not but by his advice we shall agree upon *terms* fit to ex-
 press the points in *Controversie*; if you like the *proposall* be
 pleased to send your approbation of it in *some* *time* by this *hand*
 run to

Mart. Coll. Feb. 4. 1646. *Yours friend to serve you,*
 FRANK CHAYNELL.

To this *Letter* (which was the last I received from him) by
 the same *Messenger* that brought it, I return'd this *Answer*, which
 was the last he received from me.

Sir, I shall (God willing) meet you to morrow at your house, at
 the *Door* of the *Chancery* *lodgings*; where if you be as willing
 to submit to the *terms* which he shall think fit to put the *Qua-
 estions* in, which we are to dispute upon as I shall be, there will be
 no *variety* between us there, nor shall we I hope, bring any
 with us from the *Divinity* *School*. Where Sir, you shall meet
 one who is so great a *lover* of *truth*, that if you can convince me for

being all this while in an *Error*, I shall think my self indeed, a gainer by this *conflict*. And no longer stile my self the *defender* of the *Sermon* against *False Prophets*, but *one*, who for being *convinced* by you ought to *renounce*.

From my Chamber

Your Affectionate friend

Feb. 4. 1646.

and Servant,

JASPER MAYNE.

Here, if any be *curious* to know how this *last act* of our *conference* ended, or what *Catastrophe* did shut up the *conflict* between us, which had so much *hugio Episcopo* and *expetition* in it, I could wish Master Cheynell himself were the *Historian*. Nevertheless none will have reason to think me *partiall*, or *unfaithfull* in my *Report*, having not only Master *Wilkinson*, if I deliver *false story*, but the *Doctor* of the *Chaire* to *disprove*, and *contradict* me. At whose *lodging* in *Christ Church* when we met, First, with a *prudence* becoming the *gravity* of his *person*, and the *Dignity* of his *place* he told us, that he could not think it fit to sit *moderatur* to any *disputation* which was not either *pro forma*, and conduced to the taking of a *degree*, or *pro Terminis*, which is a *Divinity exercise*, at which the *University Statutes* require his *presence* in the *chaire*. Next, if we resolved to meet in the *Schools* without a *moderatur*, his *advice* was, that Master Cheynell should have his *scribe*, and I *mine*, to write down faithfully his *Arguments* and my *Replies*: which thus *taken* and *compared*, would not be so liable to the *variations* of *report*, as when the *orators* and *motives* of the *hearers* are their only *Registers*.

There remained but one *difficulty*, which was, how to make us agree upon *questions* fit to be *disputed* in such a *publick* way. M. Cheynell utterly refused *Mine*, and the *Doctor* of the *Chaire* thought it no way *reasonable*, that in the *dispute* we utter they wrote, I should except *after*; especially the *first* which upon M. Cheynell's *unlocking* of the *full sense*, and *meaning* of the *scripture* revealed it self to be a kind of *Trojan horse*; *confronted* indeed to *Pallas*, without, but lined with an *ambush* of *armed enemies* within. For, besides the *Words*, *At all*, *Reason*, and *Partiall* (against which I before gave in my *excursions*) but a *plaine* *de-*

populo obtrusa, Master Cheynell said, he not only meant those parts of our *English Liturgie* which have been borrowed from the *Church of Rome*, but the *Scotch Liturgie* too, as it was imposed upon that *Nation* by the *Sword*. Which, though it were a mistake in him to say it was imposed by the *Sword*, (since the date of the reception of it in that *Church* was the year 1637. At which time the *Sword* of both *Nations* lodged peaceably in the *Scabbard*) and though upon the perusal of it since, I found it the same in all points with ours, but only in the contraction of the front of the *Administration* of the *Lords Supper*, and so for the matter of it as defensible as ours, yet having been turned out of that *Kingdom*, and *Church* as solemnly as it was at first introduced, that is, by an *Act of Parliament*; To whose birth the *King* and *House* concurred, for me to have disputed *publicly* for the second reception of it, had been the way not only to raise a *Northern Army* of men against my self, (who would, doubtless, have thought it a very bold piece of insolvency in me to disallow in a *public* and *disputable*, the proceedings of a whole *State*;) but of such *Northbrine* *Women* too, whose zeale upon the first reading of that *innocent Liturgie*, mistook it for the *Mass booke*, and thereupon converted their *joynt-stools*, upon which they sat, into *Weapons*, with which they invaded the *Reader*, and chased him, with his *New-born Popery* in his hand, out of the *Church*. These *Reasons* being layed to those other, which in my last letter but one, produced to shew how scandalous, as well as unsafe, it would in all likelihood, prove both to the *University* and *my self*; if I should *publicly* maintaine a *question* which carryed to much danger with it, I prest M. Cheynell with the *intimation* which he gave me in his last letter, which was, to stand to that *frame* of *Questions* which the *Doctor* of the *Chaire* should contrive for us. To whose *Ordering* of the *terms* of his first *Question* if he would submit, I promised him to accept of his *other two*; (though in the *Doctor* of the *Chaires* opinion, the *termes* of his third *Question* were something hard) in that *unaltered forme* into which he had cast them. To this his reply was, that after the Words *populo obtrusa*, in his first *Question*, he would allow me to insert these two words of *Mitigation*, *ut fertur*. Whereto my answer was, that this *allusion* would so litle deserve the name of a *Mitigation*, that it very much

increase my burthen, and hang more weight upon me. Since hereby I obliged my self, not only to stand up for the Re-admission of the *Scottish Liturgie*; which could not be done without an *assent* offered to the *Act of State* that banish it, but for the *justification* of all the *unknown practices* of the *Prelates*, who had the contrivance of that *Liturgie*, against the *Sinister reports*, and *Calamities* of the *incensed people*. Who, as for some yeares, they have been falsely taught to thinke the *Order of Bishops Antichristian*, so looking upon their persons through the *mist* cast by some *False Prophets* before their eyes, it ought so be no wonder if their best *Actions* have seemed *Papery*. The *Conclusion* of all was this, *M. Chrysell* at length, without any farther *Claude* of *discomfite*, told me plainly, that to any other *alterations* then *this* he could not consent; being bound up by his *instructions* to hold this *Question* only in the *latitude & sense*, which was signified by the *terms* in which he had *Arrayed* it. Whereupon, the long expected *scene* between us closed, and the *Curtaine* to this *Contravertie* was let fall. And we, after some mutuell exchanges of *Civility*, parted, I hope like *two Divines*, in perfect *Charity* with one another.

THE END.



